

THE PRINCIPLES

OR,
The PATTERN of
wholesome Words.

Containing a Collection of such
Truths as are of necessitie to be be-
lieued vnto Salvation, seperated
out of the bodie of all
Theologic.

Made euident by infallible and
plaine proofes of Scriptures.

And withall,
The feuerall vses such *Principles* should
be put to, are abundantly shewed.

A proiection much desired, and of singu-
lar vse for all sorts of Christians.

By,
N. BYFIELD, Preacher of Gods
Word at Isleworth in
MIDDLESEX.

The third Edition, corrected
and amended.

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To the most Noble Ladie,
the Ladie DOROTHIE,
Countesse of *Nor-*
thumberland.

And to the highly Honoured
Ladies her Daughters.

The Ladie DOROTHIE SYD-
NEY, and the Ladie
LUCIE HAY:

N. BYFIELD

Wisheth the abundance of true
Grace and Peace.

Right Honourable.

I have long since vn-
dertaken (as in the
course of my *Mini-*
sterie you haue often
heard) to extract out of all Theo-
logic contained in the Scriptures.

The Epistle Dedicatorie.

the Principles, that is, such doctrines which are fundamentall, and absolutely necessarie to bee knowne of as many as are to bee saved. This proiect ought to bee well accepted of all sorts of Christians, that wish their own good: partly in respect of the necessitie of the Doctrines here collected vnder their severall heads: and partly in respect of the apparent evidence of the proofes of Scripture, which are such, as make infallib^{le} demonstration to the conscience, by the expresse light contained in them: and partly, because the Vses which may bee made of the severall Principles, are euery where abundantly shewed.

And in as much as the *Lord* hath bene pleased, to giue some testimonie to my endeouours herein, in the publicke preaching; I am not out of hope, but that the Printing of those Principles may be profitable to many godly and plaine hearted Christians, that desire

The Epistle Dedicatorie.

desire in the plainest manner to vnderstand the meaning of their heavenly Fathers will.

I humbly Dedicate this worke vnto your Honours , and pray your acceptation, and the Patronage of it : and to giue me leaue in the view of the World to signifie this way , both my obseruance of the many Noble and excellent vertues , which are eminent in each of your Honours, as also my vnfained thankfulnessse for the many fauours I haue receiued, and for the countenance and encouragement of my Ministry: accounting it a singular mercie of *God*, that any labours of mine should find acceptation with persons of so high *place* and *qualitie*, or any way bee successefull to the prospering of any part of the worke of *Gods* Grace in your hearts.

Now the *God of all consolation* , fill your Noble breasts with all riches of the *true grace* that is

The Epistle Dedicatorie.

in Iesus Christ; that you may abound in the knowledge of the mysteries of his Kingdome in all iudgement, and loue of the truth which is according to godlinesse, and in all those gifts which may be found vnto honour, and praise, and glorie in the reuelation of Iesus Christ,
AMEN.

Your Honours in
all service,

N. BYFIELD.

Isleworth, March. 27.

1618.



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contained through-
out the whole
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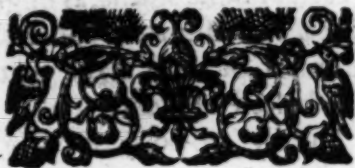
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the globe of heaven, and the
planets.

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CHAP. I.

*Contayning the nature and vse of
this Treatise.*

THe purpose and drift
of this Treatise, is to
effect three things :

First to extract out
of all *Theologie* contained in the
Scriptures, such truths, as are of
necessity to be beleueed vnto sal-
uation; the knowledge whereof
is required of all : In the defence
whereof we should bee ready to
suffer the extremest things, euen
death it selfe:& which we should
account the very *Characters* of
true Religion, the distinct know-
ledge whereof we should lay vp,
as great riches.

Secondry, to gather out of the
Scriptures such euident proofes
of

1.
3. Things
intended in
this Trea-
tise.

2.

of each of those truths, as might make a full assurance and establishment of heart in the particular beleefe of them.

3.

Thirdly, to point out the severall uses wee should make of these fundamentall truths, and to shew to what excellent purpose they may serue vs all the dayes of our life.

*The benefit
of attending to this
course.*

Singularly great would the profit of this *project* bee, if there were a heart in man to use a little diligence in matters of so great moment. Is it not a maruailous benefit in this cōtending world, for a man to know distinctly, what truths be infallible: and to haue the truths, that are absolutely necessary to bee beleeued, separated frō such, as a man may be ignorant of, and yet be saued?

And for the second thing, it is certaine, the most *Christians* know their grounds, but by heare-say, and the cōmon iudgement of others: whereas heere they

they may bee informed of them so, as to know them by proofes of *Scripture*, which with a little labour they may commit to memory, as *seed-plots of Contemplation*.

And for the third, what is the reason, that Common-place Divinitie is so out of vse in popular teaching? or that *Catechismes* are looked vpon so dully, and learned or taught with so little profit? but that the vse of such doctrine hath not beene distinctly shewed: so as men thinke of *Principles* as of certaine inferior truths, because they see other points in textuall course handled with directions for the vse of them. Whereas it is certaine, that no doctrines in Religion haue more abundant vse in the life of man, nor more vrged with variety of vses in the *Scriptures*, then the heade of *Catechisme*.

And for the warrant of the
PRO-

*The warrant of this
course*

proiect, it is euident, that the Apoſtles did make a ſeparation of truths, & did extract the fundamentall Truthes out of the mayne bodie of doctrine: and thoſe they deliuered to the Churches, as the common treaſure of all the Saints: and thoſe both for the honour and uſe of them, they deſcribed by diuers titles.

They were called, *the principles of the Oracles of God*, Heb. 5.12.

The principles of the doctrine of Chriſt, Heb. 6.1.

The doctrines of foundation in the ſame place.

The Patterne of wholeſome words, 2.Tim. 1.13.

The forme of the knowledge of the truth, Rom. 2.20.

The forme of doctrine, into which they were deliuered, Rom. 6. All which titles ſhew the ſingular uſe of them.

Queſtion

Now if any aſke mee, how will know a Principle?

I answer, by these marks.

First, it is such a truth to bee beleueed, as is containeed in the *expresse words* of Scripture: so as I take a Principle to bee a Doctrine plainly expressed in the Word: and so differs from Doctrines, that are deduced from the Scriptures *onely by consequence*, or are there but in darke and obscure words.

Secondly, *Principles* are *first truths*, that is such as haue beene from the beginning, and haue beene beleueed in all ages of the Church.

Thirdly, they are such truths, as being stubbornely and wilfully denyed, the whole building falls downe, and men *hold not the foundation*. Besides, any man may be guided herein, that will make vse of the iudgment of the Churches in their *Creeedes* and *Confessions*, and *Catechismes*; though it bee true, that if men narrowly obserue the most Ca-

B *techismes*,

Answer.

*Principles
may bee
knowne:
three waies*

techismes, they either haue not all Principles in, or else they haue more then Principles, such truths, as are *strong meate*, and so prooue *hard sayings* to the weake. Neither am I so transported with any oucr-weaning of my selfe in this proiect, but that with all readinesse I shall subiect my endeauours herein to the correction of the godly learned : if my labour may prouoke others more sufficient to perfect this Work with such exactnesse, as is further requisite, I shall reioyce in it, and thinke I haue attained a happy end.

I doubt not, but that this labour may bee of great vse for younger Diuines, to point out a way, how they may *Cathechise* with more profit, by making the vses of euery Principle, as they teach the grounds to the people: yea, it is one part of the *Sabbath* dayes best employment in Sermons to treat in this, or the like
man-

manner; and so to let the people
bee truly informed concerning
the *Characteristicall* truthes in
their *Religion*, with vse of them
in their conuersation.

Lastly, it will bee some con-
tent vnto ingenious mindes, to
see the *Principles* cast into some
method for the helpe of memo-
rie, and quickning of delight,
and the more easie learning of
them.

CHAP. II.

The Method of the Principles.

THE *Principles* concerne cy-
ther the fountaine and ori-
ginall of Doctrine, and Know-
ledge, which is the *Scripture*, or
Word of God; or the *subiect* of
Knowledge, which is God him-
selfe:

*The diuifi-
on of Prin-
ciples ac-
cording to
their chiefe
heads.*

In God, wee consider: *His
Nature*, and *his Workes*.

The workes of God, as the

Principles take notice of them,
are: *Creation* and *Providence* :

The *Providence* of God must
be considered eyther in *generall*,
or as it concernes *Man* onely.

The *providence* of God, as it
concernes *man*, hath *Principles*
that look vpon him in his foure-
fold estate.

1. In the *estate of Innocencie.*
2. In the *estate of Corruption*,
or *miserie*.

3. In the *estate of Grace*,
where the *Principles* consider,
The meanes of *Grace*, viz.
Election in God; and *Redemption*
in Christ.

The subiect of *Grace*, viz.
the *Church*.

The degrees, or sorts of *Grace*
viz. *Iustification*, and *Sanctifi-*
cation.

4. In the *estate of Glorie*,
where,
Of the *Resurrection* of the dead
Of the last *Iudgement*.
Of the *glory of Heauen*.

CHAP. III.

Of the Scriptures.

2. TIM. 3. 16.

*The whole Scripture is given by
inspiration of God, &c.*

THE originall or fountaine of
knowledge is the *Scripture*, that is, the Bookes of the
Old and New Testament; and
those Bookes were first called
Scripture, in the New Testa-
ment.

There are two Principles con-
cerning the *Scripture*.

1. That they are the very
Word of God, or they flow
from God by *diuine inspiration*.

2. That they are *perfect*
without defect or errour, every
way sufficient of themselves a-
lone, to guide vs in all things
needfull to saluation, without
adding ought to them, or dimi-

B 3 nishing

*Two prin-
ciples about
the Scrip-
tures.*

*1. That they
are perfect
without defect
or errour.*

nishing ought from them.

For the first, that they are by diuine inspiration, is infallibly euident from the testimony of the Scriptures themselves, such as these, *2.Tim.3.16.* before recited.

2.Pet.1.20.21. So that yee first know this, that no prophecie of the Scripture is of any priuate interpretation. For the prophecie came not in old time by the will of man: but holy men of God spake as they were moued by the Holy Ghost.

And for our more abundant satisfaction, there are other testimonies, that proue the Scriptures to bee the verie Word of God, and these both *externall* and *internall*.

The *externall* testimonies are such as these;

The diuine reuelations, with which they were graced from Heauen. For God was visibly present with *Moses* the writer

The Scriptures are the very Word of God, proued by testimonies *externall* and *internall*.

of the Law, and God testified his presence also by the Cloude and smoake about the Arke, in the Tabernacle, and Temple: Fire from Heauen deuoured the Sacrifices, and God gaue answer by the *Vrim* and *Thummim*.

The fulfilling of the Prophecies vttered in the Scriptures in seuerall Ages.

The testimony of the Church in all Ages, acknowledging the Bookes of Scripture, as the pure Word of God.

The finall confession of the Martyrs, who at their death did iustifie so much, and willingly died in the defence of the truths, contayned in the *Scriptures*.

The conuersion of the soules of men by the power of the *Scriptures*, and the comfort the godly find in them in all afflictions.

The miraculous calling of the men, (as wee may see in *Moses* and the *Apostles*) that wrote the *Scriptures*, &c. The

2

3

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5

The internall testimony is the witnesse of Gods Spirit, who in the hearts of the godly doth auouch so much, and this is a testimony proper to the household of God.

Thus of the first Principle.

The second Principle is, that the Scriptures are perfect, which these places shew:

2.Tim.3.17. That the man of God may be absolute, being made perfect unto all good workes.

Psal.19.7. The Law of the Lord is perfect, conuerting the soule: the testimony of the Lord is sure, and giueth wisdom unto the simple.

Gal.1.8. But though that we, or an Angell from Heauen preach unto you otherwise, then that which we haue preached vnto you, let him be accursed.

Deut.12.32. Therefore whatsoever I command you, take heed you doe it: thou shalt put nothing thereto; nor take ought therefrom.

Prou.

Iohn 1.7.

Prou. 30.6.

Reu. 22.18.

*Prou. 8. 7, 8. For my mouth
shall speake the truth, and my
lips abhorre wickednesse.*

*All the words of my mouth are
righteous: there is no lewdnesse,
nor forwardnes in them.*

The consideration of which
Principles may serue vs for di-
uers vses; both for instruction
and reproofe: for tryall and for
consolation: First, wee should
hence be perswaded.

The vses.

*I. For in-
struction.*

To studie the Scriptures with
all diligence, and to strue to get
the plenteous knowledge of
them; searching those Diuine
words, and exercising our selues
in the morning and euening; ac-
counting so much to bee added
to our riches, as wee get of this
excellent knowledge.

*Iohn 5. 39. Search the Scrip-
tures: for in them you thinke to
haue eternall life, and they are
they, which testifie of me.*

*Col. 3. 16. Let the Word of
God, or Christ, dwell in you plen-
teously*

consistently in all wisdom, teaching
& admonishing your own selves,
&c.

*Psal. 1. 2. But his delight is in
the Law of the Lord, and in his
Law doth hee meditate day and
night.*

Labouring by all meanes to
acquaint our Children, and Fa-
mily with them.

*Deut. 6. 7. And thou shalt re-
hearse them continually unto thy
Children, and shalt talke of them,
when thou tarriest in thy house,
and as thou walkest by the way,
and when thou lyeest downe, and
when thou risest up, &c.*

Secondly, Since they are of
God, and so perfect, wee should
rest vpon the directions, and
comforts we find in them, and
establish our hearts in all things
we learne out of them; *Rom. 15.
4. For whatsoever things are
written aforetime, are written
for our learning that we through
patience, and comfort of the
Scrip-*

Scriptures , might haue hope. They are a sure word; wee may rest vpon them, *2. Pet. 1. 20.* as beleeuing that euery word of God is pure, and that God will make them good to such as trust in them, *Prou. 30. 5, 6.*

Thirdly, Wee should care to reade, and heare these *Scriptures* with all due preparation and attention, and high estimation, receiuing them, as the Word of God, and not of man: *1. Thes. 2. 13.* labouring to bring cleane hearts, and a mecke and teachable spirit to them, as being able to saue our soules: *Iam. 1. 21, 22.* with a resolution to doe whatsoever God requireth in them.

Fourthly, Wee should loue them aboue al treasures, accounting them more deare, than thousands of Gold and Siluer, and reckoning the Sentences learned out of *Scriptures*, as the fairest ornaments can decke vs: *Dent. 11. 18, 19. Psal. 119. 72.*

Fiftly,

5.

Fiftly, Wee should therefore make them the rule of all our actions, and come continually to them to see, *whether our workes be wrought in God*, and shew the power of the Word in the demonstration of the apparant life of it, in commanding all our particular actions, that men may see the light of the Word in the light of our good workes.

Phil. 2. 15. *That wee may bee blamelesse and pure, and the sonnes of God, without rebuke in the midst of a naughtie and crooked Nation, amongst whom you shine as lights in the World.*

Gal. 6. 16. *And as many as walke according to this rule, peace shall bee upon them, and mercy upon the Israel of God.*

Psal. 119. 105. *Thy Word is a Lanterne unto my feet, and a light unto my path.*

Yea, wee should daily try and search the secrets of our hearts by it, as that which onely can doe

doe it, *Heb. 4. 12.* For the Word of God is lively, and mightie in operation, and sharper then any two-edged Sword, and entreth through, euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and intents of the hearts.

Sixtly, We should therefore in all questions and controuersies let the Scriptures iudge, and thinke of no man, aboue what is written, *Gal. 1. 7.* *1. Cor. 4. 6.* *Esay 8. 20.*

Thus much for instruction.

Secondly, these Principles reprocue the *Papists* and carnall *Protestants*, and the godly too.

The *Papists* are here reprooued.

1. For making the authoritic of the Scriptures to depend vpon the testimony of the Church, whereas the Church is built vpon the Scriptures, *Ephes. 2. 20.*

And

2. For re-
prooffe.

I.

1. Of the
Papists in
4. things.

And are built upon the foundation of the Apostles and Prophets; Iesus Christ himselfe being the chiefe Corner-stone.

2. For not holding it to bee sufficient without Traditions, contrary to the expresse Word, 2. Tim. 3. 17. *That the man of God may be absolute, being made perfect unto all good workes.*

3. For with-holding the Scriptures from the common people; keeping them from the sight of their Fathers will, contrary to the Word, Iohn 5. 39. *Search the Scriptures: for in them you thinke to haue eternall life, and they are they which testifie of me.*

Col. 3. 16. *Let the Word of God dwell in you plenteously in all wisdom, &c.*

4. For iudging controuersies without them: contrary to the Commandement, Esay 8. 20. *To the Law, and to the Testimonie. If they speake not according to this*

this Word, it is because there is no light in them.

The carnall Protestants are here reprovued :

1. For their miserable neglect of the reading, hearing, meditation, and the care to yeeld obedience to the Scriptures: yea, for the wretched neglect of the very buying of the Bible for their vse, and the vse of their families, and for daring to liue without the preaching of the Word in times of spirituall famine.

2. For their vile audaciousnesse, that dare liue in such sins, as they heare threatned in the Scriptures, prophanely despising the warning daily giuen them, *Esay 30. 11, 12. Jerem. 23. 9, 10.*

3. For their scorning and deriding of such as honour the Word, and frequent the hearing of it.

Ef-y 57. 3, 4. But you Witches Children come hither, the seed of the Adulterer, and of the Whore:

On

2

2. Of carnall Protestants.

On whom haue you iested? Vpon whom haue you gaped, and thrust out your tongues? Are yee not rebellious children, and a false seede?

4. For their irreuerence, when they come to the house of God to heare, Eccles. 5. 1.

3.
3. Of the
godly.

Yea, the godly themselues ought to be humbled by the consideration hereof:

1. For their distractions in the hearing and reading of the Word

2. For neglecting the counsels and directions giuen out of the Word.

3. For not resting vpon it through vnbeleefe.

4. For too much aptnesse to receiue opinions, if they come from men they account godly, though they haue no warrant from the Word. There bee traditions on the right hand, as well as on the left.

Thus much for reproofe.

3. For trial

Thirdly, wee may all try our selues

elues, what wee are by our respect of the Scriptures : If wee loue and heare the Word, wee are of God, *Ioh. 8.47.* *Hee that is of God, heareth Gods Word: yee therefore heare them not because yee are not of God.* Gods people are a people, in whose hearts is Gods Law, *Esay 51.7.* *Psalmc 37.31.*

Lastly, it may bee a singular consolation to all such as finde the Word of God to testifie with them : it matters not what the World sayes, or thinkes of vs, if we can find that the *Word of the Lord is good concerning vs* : our hearts may be at rest, when God speakes peace by his word, and we may bee sure we are in the right way, when wee follow the directions of the Word.

4. For consolation.

CHAP. IV. of GOD.

PSAL. 72. 18, 19.

Hitherto of the *Principles* concerning the fountaine of *knowledge*: the subiect of knowledge is God, who must be considered two wayes: first, *In his nature*: secondly, *In his workes*.

4. *Principles concerning God.*

Concerning God considered in his nature, there are foure *Principles*:

1 That hee is, that is, *that there is a God.*

2 That he is *glorious in Nature.*

3 That hee is *three in Persons.*

4. That he is *one in Essence.*

For the first, that there is a God, is euerywhere apparent, in euery leafe, yea almost in euery line of Scripture; and therefore I spare quotations, it being

being out of all doubt, that the Scripture saith so.

And against all seeds of *Atheisme*, men may keepe in their minds these other testimonies; both *inward* and *outward*.

The inward testimonies that proue there is a *God*, are these :

That there is a *God*, is proued, first by testimonies inter-
nall.

1. The *horror of Conscience*, that befalls men after the committing of *sinne*, dreading a supreme Iudge; which terrours wee see are oftentimes such, as are most dreadfull, and such as no outward thing can still.

1

2. The *testimonie of the holy Ghost* infallibly satisfying the godly herein.

2

3. The reuelation of *God* to the hearts of *his people*, daily finding him in the vse of *his Ordinances*, which presence of *God* they likewise misse: if they sinne presumptuously.

3

The externall testimonies are taken from the workes of *God*, either more generally in the *World*;

2. By testimonies externall, & so eise in the world.

World; or more specially in the Church.

The world testifies there is a God

1.

1, In respect of the *creation* of it: this huge frame could not make it selfe, and therefore of necessitie there must be some *being* that gaue it being.

2.

2. By the *motion* that is in it: For that shewes there is a supreme mouer.

3. By the strange *Iudgements* that fall vpon the wicked sometimes in the very act of sinning, and sometimes at the very instant of the wishes of wicked persons.

4. In that *all Nations* haue at all times acknowledged a God.

Or in the Church.

In the *Church* God hath produced himselfe to be:

1, By *apparitions*: God hath shewed himself by certain forms, or signes of his presence: thus *Adam, Noab, Abraham, Isaac, Iacob, Moses, &c.* saw God.

2. By the myracles wrought beyond all the course of nature:

as when he raised dead men; di-
 uided the Sea; made the *Sunne*
 goe backward, &c.

Thus of the prooffe of the first
principle.

2, That God is also maruelou-
 sly glorious in his nature, these
 places shew: *Psal. 29.* all ouer.

Exod. 33. 18. *Againe, he said,*
I beseech thee shew me thy glory.

19. And he answered, &c.

Eia. 6. 2. 3. *And one cried to*
another, and said, Holy, holy, holy
is the Lord of hosts: the whole
world is full of his glorie.

1. Tim. 6. 16. *Who onely hath*
immortalitie, and dwelleth in the
light that none can attaine vnto,
whom neuer man saw, neither
can see, vnto whom bee honour,
and power euerlasting, Amen.

And how can he be but excee-
 ding glorious, when as he is,

1 *Incorporeall,* beyond all the
 perfections of bodily things, *Ioh.*

4. 24. God is a Spirit.

2. *Eternal,* without any begin-
 ning.

o Glories
 in the na-
 ture of
 God: For
 he is

1.

*Incorpo-
 reall.*

2.

Eternall

ning. *Psal. 90. 2.* Before the mountaines were made, and before thou haddest formed the earth, and the world, euen from euermlasting to euermlasting thou art our God.

3.
Incompre-
hensible.

3. Infinitely immense, and incomprehensible, *1. King. 8. 27.* Is it true indeed that God will dwell on the earth? Behold the heauens, and the heauens of heauens are not able to contain thee, how much more unable is this house that I haue built?

Icr. 23. 24. Doe not I fill heauen and earth, saith the Lord?

4
Immutable

4. Immutable, without shadow of change. *Iam. 1. 17.* Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadowing by turning.

Numb. 23. 19. God is not as man, that he should lie, neither as the Sonne of man, that hee should repent: Hath he said, and shall he not doe it? and hath hee spoken,

spoken, and shall hee not accom-
plish it?

5. Omnipotent, so as nothing is
impossible to him. Psalmc 115. 3.
But our God is in heaven, he doth
whatsoever he will.

Mat. 19. 26. And Iesus be-
held them, and said unto them,
with men this is impossible, but
with God all things are possible.

Iob. 42. 2. I know that thou
canst doe all things, and that
there is no thought hidden from
thee.

6. Omniscient, so as he knowes
all things vniuersally, and perfe-
ctly. Psalmc 147. 5. Great is our
Lord, and great is his power, his
wisdom is infinite.

Rom. 11. 33. O the deepnesse
of the riches both of the wisdom
and knowledge of God! how un-
searchable are his iudgements,
and his wayes past finding out?

Heb. 4. 13. Neither is there a-
ny creature; which is not mani-
fest in his sight: but all things
are

5
Omnipo-
tent.

6
Omniscient

are naked and open unto his eyes, with whom we haue to doe.

7.
Most holy.

7. Most holy: without sinne in himselfe, and hating sinne in others, Psal. 5. 4. For thou art not a God that louest wickednesse: neither shall euill dwel. with thee.

Esa. 6. 3. And one cried to another, and said, Holy, holy, is the Lord of hosts.

8.
Independent

8. Al-sufficient and independent, Gen. 17. 1. The Lord appeared to Abraham, and said unto him: I am God al sufficient, walke before me, and be thou upright.

Exod. 3. 14. And God answered Moses: I am that I am, &c.

Rom. 11. 36. For of him, and through him, and for him are all things: to him bee glorie for euer, Amen.

9.
Most mercifull.

9. Most mercifull, Exod. 34. 6. 7. So the Lord passed before his face, and cried: The Lord, the Lord, strong, mercifull, and gracious, &c.

Refer

Reseruing mercie for thousands, forgiuing iniquitie, and transgression, and sinne, and not making the wicked innocent

Psal. 136. the whole.

Lastly, *Immortall*: so as hee can neuer die or cease to bee 1. Tim. 1. 17. Now vnto the King everlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for euer and euer, Amen.

10
Immortall.

And all this should teach vs:

1. To adore, and feare this great and glorious God, Rom. 11 33. 35. 36.

The uses.

1 For instruction.

2

2. To dilate our hearts in a speciall maner in his praises: Neuer such a subiect of praise, as God: His praises should take vp all people, by all meanes, and at all times, while we haue any being, Psal. 72. 18. 19. Blessed be the Lord God, and blessed be his glorious name for euer, and let the whole earth be filled with his glorie, Amen, Amen.

C Psal.

Pfal. 96. 1. &c. Oh sing unto the Lord, all the earth; blesse his name, declare his glorie from day to day; the Lord is great and greatly to be praised: give unto the Lord the glorie due unto his name.

Pfal. 147. 1. Praise ye the Lord for praise is comely, Psal. 148. the whole, Reuel. 5. 9. &c.

3

3. With speciall admiration to set our hearts and affection ypon him, to loue him with all our soules, and all our might *Deut. 30. 6. And the Lord thy God will circumsise thine heart and the heart of thy seed, that thou mayest loue the Lord thy God with all thine heart, & with all thy soule, that thou mayest live*

Oh these beauties should make vs wonderfully in loue with God! who onely is worthy to be accounted of, a good nature.

Matth. 19. 17. And he said vnto him, why callest thou me good, there is none good, but one, even God, &c.

4. W

4. With all diligence to seeke
all good at his hands.

4.

5. With all thankfulnessse to
acknowledge what good we re-
ceiue from him; yea, acknow-
ledging all wee haue to be from
him. *Yam. 1. 17.*

5.

What are wee, that so great
a God should set his heart vpon
vs to shew vs mercy?

6.

6. Seeing he is a Spirit, and so
transcendently glorious, and
knowes all things, wee should
resolue to searc him with all pos-
sible affection, putting on all the
beauties of the best holinesse we
can get, when we come into his
presence. *Ioh. 4. 24. God is a Spi-
rit, and they that worship him
must worship him in spirit and
truth.*

7

7. Let vs for euer hate sinne,
and strue for all possible imita-
tion of his holinesse. *Pl. 36. 10.*
*Extend thy louing kindnesse to
them that know thee, and thy
righteousnes vnto them that are
vpright of heart. C 2 1. Pet.*

1. Pet. 1. 15. 16. But as hee which hath called you is holy, so be you holy in all manner of conversation.

Because it is written: Be you holy, for I am holy, &c.

1. Ioh. 5. 18. 19. Wee know that whosoever is borne of GOD sinneth not: but hee that is begotten of God, keepeth himselfe and the wicked toucheth him not. &c.

Iob. 42. 6. Therefore I abhorre my selfe, and repent in dust and ashes

Finally, wee should strive to get and encrease in the true knowledge of our glorious God wee should study his glory; but then wee must bee warned, when wee goe about this study, to looke to diuers things.

1. Wee must repent vs of our sinnes, for this knowledge requires a cleane heart.

2. Wee must bring an humble & teachable mind. Psal. 25. 9

Them

8
If wee
would studie the
glorious nature
of God
wee must
observe 6.
Rules.

Them that be meek will he guide in iudgement, and teach the humble in his way.

3. Let the word be thy guide looke for him in the Word: Thou must captiuate thy *Reason*, and aduance thy faith.

4. Thou must goe to the Son to reueale the Father: pray *Christ* to shew thee the Father: *Ioh. 1. 18. No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, hee hath declared him, &c.*

5. Pray for the spirit of reuelation to forme this in thee, and resolute to get thy heart established in the knowledge of God, by many prayers,

6. Obserue him in his *Image* in his children, get affection to them, and liue much with them.

1. Ioh. 4. 8. 12. 16. Hee that loneth not, knoweth not God; for God is loue.

No man hath seene God at

C 3 any

any time; if we loue one another, God dwelleth in vs, and his loue is perfect in vs, &c.

Thus much for *Instruction*.

2.

For humili-
liation.

Here is also much matter of humiliation for those vile *Atheisticall thoughts*, and base conceits which are in mens mindes concerning God: and for the daily neglect of Gods presence; forgetting him dayes without number, and for daring to sinne in his sight; but especially for want of those burning desires after God, and that surpassing loue of his glorious nature.

3.

For conso-
lation.

Thirdly, here is a singular *Consolation* vnto all those that are assured they are in fauour with God. Why doe not our hearts say, *We haue none in heauen but God? and doe desire none in earth with him?* Psal. 73. 23. seeing hee is so all-sufficient, able to doe vs so much good, and our plentiful reward, Gen. 17. 1. and knowes our wayes, Psal. 1. 6.

and

and entertaines his people with
so much grace, *Pf. 36. 7. 8.* and
the rather because hee wil neuer
change, and loue thee with an
eternall loue, *Iam. 1, 17. 2. Tim.*
2. 13. Numb. 23. 19.

This should be the life of our
lines, it is very eternall life to
know him to bee ours. in *Christ.*
Iohn 17. 3. Ierem. 9. 24.

Thus of the second principle.

The third Principle is, that
there be three Persons in the *Tri-*
nitie, which may be p.oued two
waies :

That there is more then one
person : *Gen. 1. 16.* Further-
more God said, *Let vs make man*
in our owne Image, according to
our likenesse, &c.

2.
Proofoes for
the Trinity

2. That there are three in num-
ber, *Matth 3. 16. 17.* And loe
the heauens opened vnto him, and
Iohn saw the Spirit of God def-
cending like a Dove, and ligh-
ting vpon him.

And loe a voyce came from

Heauen, saying, This is my be-
loued Sonne, in whom I am well
pleased, &c.

Matth. 28. 19. Goe therefore
and teach all Nations, baptizing
them in the name of the Father,
and the Son, and the holy Ghost.

2. Cor. 13. 13. The grace of our
Lord Iesus Christ, & the loue of
God, and the communion of the
holy Ghost be with you all. Amen.

Iohn 14. 16. 17. 18. And I will
pray the Father, and he shall giue
you another Comforter, that hee
may abide with you for euer, &c.

Iohn 15. 26. But when the
Comforter shall come, whom I
will send vnto you from the Fa-
ther, &c.

I Iohn 5. 7. For there are
three which beare record in hea-
uen; the Father, the Word, and
the holy Ghost, and these three
are one, &c.

These three were called in the
Old Testament, the Lord, the
Angell of the Lord, and the Spi-
rit

rit of God : and in the new , the Father, the Sonne , and the holy Ghost.

Uses of the doctrine of the Trinity

The Vsc should be :

1. To teach vs to conceiue of God with all possible adoration of his glorious condition , who hath in the manner of his nature, what is beyond the reach of *men* or *Angels* : Thou must belecue that this is so , though reason cannot tell thee how it is ; let it suffice thee to know that it is. Thou shalt know more how it is, both when thy knowledge is more growne on earth, and when thou comimest to thy perfect age in heauen.

2. When thou comimest to worship God , make conscience of it , that thou rob not any of the *persons* of their glory : But know , that there are three persons, not one person only.

3. Learne thou in thy course of life from the word, & workes of God, to giue to each person his

his glorie, as it is written of him
or done by him.

4.

4. This may bee an vnspcak-
able comfort to thee, if thou
consider what the blessed *Tri-
nity* is to thee: thy holinesse and
happinesse was conuenied, de-
creed, framed, purchased, remu-
ed, and shall bee for euer testifi-
by three in *heauen*, 1 *Iohn* 5.7.
*For there are three which beare
record, &c. Gen. 1. 26.* as be-
fore.

Thus of the third principle.

4.

That there
is but one
God pro-
ued.

4. That there is but one God,
is proued in these places, *Deut.*

6.4. *Heare, O Israel, the Lord
our God is Lord only, &c.*

*Esay. 44. 6. 8. Thus saith the
Lord, the King of Israel, and his
Redeemer, the Lord of Hosts: I
am the first, and I am the last,
and without mee is there no God.
You are my witnesses whether
there be a God beside me, &c,*

*Mark. 12. 29. Heare Israel,
the Lord our God is the onely
Lord,*

Lord, &c. Eph. 4. 3. 6. 1 Cor. 8. 4.
We know that an Idoll is nothing
in the World, and that there is
none other God, but one, &c.

The Vses are these:

The Vses.

1. Adore him, whom all
creatures are bound to serue and
acknowledge, who hath no
partners in his Supream Sove-
raignie.

Psalm. 86. 9. 10. All Nations
whom thou hast made, shall come
and worship before thee, O Lord,
and shall glorifie thy name:

For thou art great, and dost
wondrous things, thou art God
alone, &c.

2. Loue him alone, or aboue
all; He knoweth them that loue
him, and shew it by seruing him
onely, Deu. 6. 4. 5. The Lord our
God is Lord onely:

And thou shalt loue the Lord
thy God with all thine heart, and
with all thy soule, and with all
thy might, &c. Mark. 12. 29. 30.
as before.

3

3. It should repent vs, that
euer wee relyed vpon any other
but him, learning hereafter for
euer to relye vpon him in our
desperateſt extremities, as theſe
places ſhew, *Deut. 32.37.38. 9*
Iſay 37.16. 1 Sam. 2.2-3.

4

4. Wee ſhould therefore keep
the vnitie of the Spirit in the
bond of peace, as is vrged, *Ephes*
4.3.6.&c.

5

5. Wee ſhould therefore vſe
but one Mediatour to him, 1.
Tim. 2.5. For there is one God,
and one Mediatour betweene
God and Man : Which is the
Man Chriſt Ieſus, &c.

6

Laſtly, how happy are his peo-
ple? they are moſt ſure to pro-
ſper and grow, as from the con-
ſideration of this principle is
ſhewed, *Iſai. 44.6.7.8. with co-*
herence.

Hitherto of the nature of God;
the workes of God follow : His
workes are either of Creation or
Providence.

CHAP V.

Of the Creation.

REVEL. 4. 11.

Thou art worthy, O Lord, to receive glorie, and honour, and power, for thou hast created all things, and for thy wils sake they are, and haue beene created.

THere is fīue Principles concerning the Creation.

1. That the *World* had a beginning, and was not eternall, *Gene. 1. 1.* In the beginning God created the Heauen, and the Earth, &c. *Prou. 8. 24.* &c. When there were no depths was I begotten; when there were no Fountains abounding with water, &c.

Ephes. 1. 4. As he hath chosen us in him before the foundation of the World, &c.

3 Principles concerning the Creation

2. That

2.

2. That this World, and all things therein, was made by God, *Acts 17. 24.* God that made the World, and all things that are therein, &c.

Iohn 1. 3. All things were made by it, and without it was made nothing, that was made.

Genes. 1. 1. *Psalms. 33. 6.* By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

Isaiah 45. 28. Knowest thou not, or hast thou not heard, that the everlasting God the Lord, hath created the ends of the Earth?

Colos. 1. 16. For by him were all things created, which are in Heaven, and which are in Earth: things visible and invisible, &c.

3

3. That all was made of nothing.

Rom. 4. 17. Before God, whom he beleaved: who quickneth the dead, and calleth those things

things which bee not, as though they were.

Heb. 11. 3. Through faith we understand, that the world was ordayned by the word of God, so that the things which we see, are not made of things which did appeare.

4. That God made all things by his word onely : He spake, and it was created : He said, Let it be, and it was so, Gen. 1. Heb. 11. 3. Psal. 33. 6. 9. all recited before.

5. That all things in their Creation were made good, Gen. 1. 31. and 2. 1. And God saw all that hee had made, and loe it was very good, &c.

The Use may be :

For Information : The glorie of the Lord shal endure for cuer Hee shall reioyce in his workes, Psalm. 104. 31.

For Instruction, and so the Scripture teacheth vs by the Creation.

1. To

4.

5.

Uses.

1.

For information.

2.

6. Uses for instruction.

1. To feare him, and stand in awe of him, euen all the inhabitants of the earth, who are the worke of his hands, *Psalmes 33. 6. 7. 8.*

2. To studie the knowledge of these workes of his; to remember them, contemplate of them, and praise his workmanship, and admire his glory, that doth great things, and unsearchable, yea marvellous things without number, &c. *Iob. 9. 10. 11.* Shall wee not sing vnto the Lord all our life, and praise our G O D while wee liue, &c. *Psalmes 104, 33.* seeing The Heauens declare the glorie of God, and the firmament sheweth the worke of his hands, *Psalm. 19. 1.* and the inuisible things of him, that is, his eternall power and God-head are seene by the creation of the world, being considered in his works, &c. *Rom. 1. 20.* Let vs remember that God gaue a Sabbath, of purpose to remember the glorie

glorie of God in the creation.

3. To obserue the distinct glorie of euery person, admire that Sonne, by whom God made the Worlds, *Hebr. 1. 3. Col. 1. 16.* and that Spirit, that sitting vpon that *Chaos*, first hatched it, *Gen. 1. 2.*

4. To acknowledge Gods so-ueraigntie: let him take whom hee will away, who can say, what doest thou. *Iob. 9. 13.*

5. Vpon all occasions, and in all distresses to seeke vnto him for helpe, assistance, and succour: *Psalms. 124. 8. Psalms. 134. 3.* yea belceuing in him, though we see no hope in respect of outward meanes, *Rom. 4. 17. Heb. 11. 3. Isaiah 37. 16.*

And as this is true of affliction and outward distresses, so it is true of all spirituall distresses about the meanes or matter of holinesse: for God himselfe useth the word (create) in both, to shew vs, that it is lawfull for that
reason

reason to rest vpon him, *Isaiah 57. 19.* I create the fruit of the lips to be peace, &c. *Psalme. 51. 10.* Create in me a cleane heart, &c. so it is applyed to good workes, *Ephes. 1. 10.* and to our protection in generall, *Esay 4. 4.* and 7. To shew, that if it were as difficult as to make heauen and earth at the first, yet *G O D* will doe it.

6. To teach vs compassion to the Creatures, wee should loue the worke of his hands, and not be cruell to them, or voide of pittie.

Vses for
reproofe.

1.

These principles also may serue for reproofe of wicked men :

1. For not fearing God, and not trembling before him, as *Ierem. 5. 22. 23.* Feare yee not me, saith the Lord? will yee not be afraid at my presence, which haue placed the sand for the bounds of the Sea, by the spiritual decree and perpetuall, that it cannot passe it, &c.

2. For

2. For not regarding his works, *Esa. 1. 12.* And the harpe, and viole, and timbrell, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, nether consider the worke of his hands.

2.

3. For hardning themselves in their sinnes, notwithstanding Gods threatnings, *Iob. 4. 13.* with verse *15. 16. 21.*

3.

And lastly, for consolation to all that put their trust in him, *Psal. 116. 5. 6.*

He can dispose of all, since the earth is the Lords; and all that is therein. Oh, what is man? that God should be mindfull of him, and giue him such pre-eminence ouer the workes of his hands! *Psal. 8. 4. 5. 6. 7. 8. Pron. 8. 31.*

Thus of the Creation.

C H A P.

CHAP. VI.

Of Gods Providence.

ROM. II. 36.

For of him, and through him,
and for him, are all things. To
him be glorie for euer, Amen.

7. Princi-
ples concern-
ing Gods
providence

I

THe principles concerning
Gods Providence are;

1. That God still knowes, and
takes continuall notice of all
things:

Prou. 15. 3. The eyes of the
Lord, in euery place, behold the
euill, and the good.

Zach. 4. 10. These seauen are
the eyes of the Lord, which goe
through the whole world.

Heb. 4. 13. Neither is there a-
nie creature, which is not mani-
fest in his sight, but all things are
naked and open vnto his eyes, with
whom we haue to doe.

Psal. 113. 6. Who abaseth him-
selfe

selfe to behold things in the hea-
uen, and in the earth.

2. That God vpholds, and
gouernes, and disposeth of the
world, so as all things continue
through him :

Psal. 119. 91. They continue
euen to this day by thine ordina-
nces: for all are thy seruants.

Ioh. 5. 17. But Iesus answered
them: My Father worketh hi-
therto, and I worke.

Act. 17. 25. 28. Hee giueth to
all life, and breath, and al things:
For in him wee liue, and mooue,
and haue our being.

Psal. 104. 14. 21. 27. 28. 30. He
causeth grasse to grow for the cat-
tle, and hearbe for the vse of
man, that hee may bring foorth
bread out of the earth.

The Lyons rore after their prey,
and seeke their meate at God.

All these wait vpon thee, that
thou maist giue them food in due
season:

Thou giuest it to them, & they
gather

gather it; thou openest thy hand
and they are filled with good
things.

Againe, if thou send forth thy
spirit, they are created, and thou
renewest the face of the earth.

3.

3. That this prouidence of
God reacheth to all things; euen
the smallest things are gouerned
and vpheld by God.

Rom. 11. 36. For of him, and
through him, and for him, are all
things: to him be glorie for euer.
Amen.

Matt. 10. 29. 30. Are not two
Sparrowes sold for a farthing?
and one of them shall not fall on
the ground without your Father.

Yea, and all the haire of your
head are numbred.

Psal. 147. 8. 9. 16. 17. 18. Which
couereth the Heauen with clouds
and prepareth raine for the earth
and maketh the grasse to grow
upon the mountaines.

Which giueth to Beasts their
foode, and to the young Ravens
that crie.

He giveth snow like wooll, and scattereth the hoare Frost like ashes.

Hee casteth forth his Ice like morsels, who can abide the colde thereof?

He sendeth his Word, and melteth them: he causeth his Wind to blow, and the Waters flow.

4. That of all Creatures, God hath most care and respect of man.

Prou. 8.31. And tooke my solace in the compasse of his earth, and my delight is with the Children of men.

Psal. 8.3.4. What is man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

1. Cor 9.9.10. For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Oxe, that treadeth out the corne; Doth God take care for Oxen?

Either saith hee it not altogether for our sakes? For our sakes

no doubt it is written, that he which eareth, should eare in hope, and that he that tresheth in hope, should be partaker of his hope.

5. That the good or euill which befalls man, is not without Gods prouidence.

Ainos 3.6. Or shall a trumpet be blowne in a Citie, and the people be not afraid? Or shall there be euill in a Citie, and the Lord hath not done it?

6. That he doth whatsoeuer pleaseth him in Heauen and in earth, Psal. 115.7. But our God is in Heauen, he doth whatsoeuer he will.

Jonah 1.14. For thou (O Lord) hast done as it pleaseth thee.

Eccles. 3.14. I know, that whatsoeuer God shall doe, it shall bee for euer: to it can no Man adde, and from it can none diminish. For God hath done it, that they should feare before him.

7. That Gods dominion is euellasting, Psal. 146.10. The

Lord

Lord shall raigne for euer, O Si-
on, thy God endureth from gene-
ration to generation: praise yee
the Lord.

The Vses are:

For information; this is a glo-
rious subiect to meditate of, and
if wee search into it distinctly,
there are many things admirable
in Gods gouernement; as,

1. First, the *Vicegerencie* of
Christ his Sonne, *Heb. 1. 3.* Who
being the brightnesse of the glory,
and the engraueed forme of his
person, and bearing up all things
by his mightie word, &c.

2. Secondly, the splendor of
the meanes he useth, euen Kings
on earth are his seruants, *Pro. 21.*
The Kings heart is in the hand
of the Lord, as the Riuer of Wa-
ters: he turneth it whithersoever
it pleaseth him: yea, Angels in
Heauen: See the admirable glo-
rie of the gouernement of Angels
in the World, as is shadowed
out in Ezech. 1. 4. to 15.

D

3. The

The vses.

I

1. For In-
formation.

II. Things
admirable
in Gods
Gouernment

3. The *varietie of meanes* he hath, and can raise; euen all the Armies in Heauen and Earth.

4. His working. sometimes *without meanes*, *Gene. 2.*

5. His working *against meanes* sometimes, *Psal. 105. 1* to 16. The *Sunne* must stand still: Fire must not burne: the Sea must not drowne, &c.

6. The *extent of his gouernment*; what a worke to order all things?

7. The *preseruatiō* of all the sorts of things, euen by the worke of God: By succession *perpetuating his creation*; and supporting all things, prouiding dayly for them.

8. The *destruction* he make amongst the creatures, *Psal. 104. 29.* By deluge, fire, sword, pestilence, tumbling downe *Monarchies*, &c. *Psal. 68. 1.*

9. The *ordering of the disorders* of the World, turning sinne to good, as an *Apothecarie* doth

poysons; and directing euill instruments, wicked men, to punish the wicked, or to correct the Godly. To see how God lookes one way, and they another. *Nabuchadnezzar* intends to satisfie his own pride, reuenge, ambition, couetousnesse: yet God guides it to another vse, & uen to correct his people, which he sheweth by burning his rod, *Esa. 10. 5. 6. Esa. 14. 5. 6. and 29.* and God directs the euill actions of the wicked to a good end: so of the *Iewes* in killing *Christ*, &c.

10. But especially his admirable disposing of all things, notwithstanding the infinite multitude of all things in the world, which is shadowed in the wheelles, *Ezech. 1. 15. &c.*

11. All this to be done without labour, or vexation: say therefore, as *Psal. 104. 1. 24.* My soule praise thou the Lord: O Lord my God, thou art excee-

ding great, thou art clothed with glorie and honour.

O Lord how manifold are thy workes! in wisdome hast thou made them all: the earth is full of thy Riches.

Psal. 106. 2. Who can expresse the noble acts of the Lord, or shew forth all his praise?

47. Saue vs, O Lord our God, and gather vs from among the Heathen; that wee may praise thy holynesse, and glorie in thy praise, &c.

Psal. 107. 8. Let them therefore confesse before the Lord his loving kindnesse, and his wonderful workes before the sonnes of men.

22. And let them offer sacrifice of praise, and declare his workes with reioycing.

Psal. 113. 2. 3. 4. 5.

The second Vse, is for reproofe and confutation:

I. Of such *Atheists* as say God doth not see, or not regard, Psal. 94. 7. &c. Yet they say the Lord shall

2
Uses for
reproofe.

shall not see; neither will the God of Jacob regard it.

2. Of such as acknowledge Chance, or Fortune.

3. Of the discontentment that is in men with their condition: David calls himselfe a Beast for this, *Psal. 73. 22. So foolish was I, and ignorant: I was a Beast before thee.*

4. Of the securitie of wicked men: If God gouerne, woe to them, *Psal. 139. 7. 8. Whither shall they goe from thy Spirit? or whither shall they flye from thy presence?*

If they ascend into Heauen, thou art there; if they lie downe in Hell, thou art there

Iob 9. 4. 5. He is wise in heart, and mightie in strength, who hath beene fierce against him, & hath prospered?

He remoueth the mountaines, and they feelee not, when he overthroweth them in his wrath.

Psal. 107. 42. The righteous

shall see it and reioyce; and all iniquitie shall stop her mouth.

Psal. 146. 9. The Lord keepeth the strangers, hee relieueth the fatherlesse and Widdow: but hee overthroweth the way of the wicked.

8. Uses for
Instruction

Thirdly, the doctrine of Gods prouidence should teach vs diuers duties.

I. Take not thought what thou shalt eat, &c. thou art at Gods finding, **Matt. 6. 31.** Therefore take no thought, saying, what shall we drinke, or wherewith shall we be clothed, &c. Cast thy care vppon **G O D**: for he careth for thee.

1. Pet. 5. 7. Cast all your care vpon him, for he careth for you.

Psal. 55. 22. Cast thy burthen vpon the Lord, and hee shall nourish thee: hee will not suffer the righteous to fall for ever.

Say with **Abraham**, God will prouide, **Heb. 13. 5.** Let your conuersation bee without couetousnesse.

nesse, and bee content with those things that yee haue; for hee hath said, he will not faile thee, neither forsake thee, &c.

2. Bee patient in aduersitie, and shew it :

2.

1. By restraining griefe and sorrow in thy selfe, *Psal. 39. 9. I should haue beene dumbe, and not haue opened my mouth, because thou didst it.*

1. Sam. 3. 18. So Samuel tolde him euerie whit, and hid nothing from him: Then he said, It is the Lord, let him doe what seemeth him good.

Prou. 3. 11. 12. My sonne refuse not the chastning of the Lord, neither bee griened with his correction.

Affliction comes not out of the dust.

2. By not vsing ill meanes.

3. By not fearing the rage of any creature, *Luk. 12. 4. 5. 6. 7.* And I say vnto you my friends, be not afraid of them that kill the

body, and after that are not able to doe any more, &c.

Matt. 10. 28. 29. 30. Are not two Sparrowes solde for a Farthing? and one of them shall not fall on the ground without your father, &c.

1. Pet. 4. 19. Wherefore let them that suffer according to the will of God, commit their soules to him, in well doing, as vnto a faithfull Creator.

4. By seeking to G O D, though we see no meanes, for he hath a thousand wayes we know not of.

3. Seeke all good things at his hands, he hath the disposing of all.

4. Acknowledge all good things from him, Psal. 147. and sacrifice not to thine owne nets, Habak. 1. 16.

5. Trust not in thine owne proiects, nor in the meanes, Iere. 10. 23. O Lord, I know that the way of man is not in himselfe, neither

ther is it in Man to walke and to direct his steps.

Deut. 8. 3. Therefore he humbled thee, & made thee hungrie, and fed thee with MAN, which thou knowest not, neither did thy fathers know it, that hee might teach thee, that Man liueth not by Bread only, but by euery word that proceedeth out of the mouth of the Lord doth a Man liue.

Psal. 127. 1. 2. Except the Lord build the House, they labour in vaine that build it; except the Lord keepe the Citie, the Keeper watcheth in vaine.

It is in vaine for you to ryse early, and to lie downe late, and eate the bread of sorrow; but hee will surely giue rest to his beloued.

But commit thy way to God, and trust vpon him, Psal. 37. 4.

Pray God to direct the works of thine hands, Psal. 90. 17. And let the beautie of the Lord our God be vpon vs, and direct thou

thou the workes of our hands upon us, euen direct the worke of our hands.

6.

6. If God gouerne, doe good, and be alwaies assured, as *Psal. 58. 11.* And men shall say, Verily there is fruit for the Righteous; doubtlesse there is a God that iudgeth in the Earth.

7

7. Obserue Gods workes, keep a Catalogue of experimēts, *Psal. 107. 43.* Who is wise, that he may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

And make knowne his deedes; talke of his wondrous workes: Remember the maruelous worke hee hath done; *Psal. 106. 1. 2. 5.* Praise ye the Lord, because he is good, for his mercie endureth for euer: who can expresse the noble acts of the Lord, or shew forth all his praise? &c.

8

8. Shall we not for euer be afraid of him, that so mightily and dayly gouerneth? &c. *Eccle. 3.*

11. 14. He hath made euery thing beautifull in his time: also hee hath set the world in their heart, yet cannot man find out the work, that God hath wrought from the beginning euen to the end.

I know, that whatsoeuer God shall doe, it shall be for euer: To it can no Man adde, and from it can no Man diminish: For God hath done it; that they should feere before him, &c.

The fourth vse is for consolation to the godly, our bones and hairens are numbred, Psal. 34. 20. He keepeth all his bones, not one of them is broken.

Luk. 12. 6. 7. Yea all the hairens of your head are numbred, feare not therfore, you are of more value then Sparrowes, &c.

He knowes our way, Psal. 1. 6 For the Lord knoweth the way of the Righteous.

Our teares are in his bottic, Psal. 56. 8. Thou hast counted my wandrings: put my teares into thy Bottle,

4.
Vse for
consolation

Bottle, are they not in thy Register?

He will not leaue vs, nor forsake vs, Heb. 13. 5. Let your conuersation be without couetousnes, and be content with those things that you haue: For he hath said, I will not leaue thee nor forsake thee.

No good things will hee withhold, Psal. 111. For the Lord God is the Sunne and shield unto vs: the Lord will giue grace and glory, and no good thing will hee withhold from them that walk uprightly.

Esa. 49. 15. 16. Can a woman forget her Childe, and not haue compassion on the Sonne of her wombe? Though they should forget, yet will I not forget thee.

Behold, I haue grauen thee upon the palme of mine hands; thy walls are euer in my sight,

Hee that belecueth shall not be ashamed.

Thus of the Providence of
God

God in generall: as it concernes
Man in speciall, it lookes first
upon the estate of *Innocencie*.

C H A P. VII.

*Of Mans first estate, viz.
of Innocencie.*

Eccles. 7. 31.

Onely loe, this haue I found, that
God hath made man Righte-
ous, but they haue sought ma-
ny inuentions.

THere are two Principles
concerning Mans first estate
God made man at the first af-
ter his owne Image: Gen. 1. 26.
Furthermore God said, Let vs
make man in our owne Image;
according to our likenesse, and
let them rule ouer the fish of the
Sea, &c.

1 Cor. 11. 7. For a man ought

not

not to cover his head, for as much as he is the Image of G O D, &c.

Colof. 3. 10. And haue put on the new man, which is renewed in knowledge after the Image of him that created him.

2.

Secondly, this image of God chiefly consisted in knowledge, holinesse, and righteousness. Eccles. 7. 29. Onely loe, this haue I found, that God hath made man righteous: but they haue sought many inuentions.

Ephes. 4. 24. And put on the new man, which after God is created in righteousness, and true holinesse.

Note, that I say, chiefly (as that which is a principle:) for else Man was created after the Image of God:

1.

Man was
after the
Image of
God three
wayes.

First, in respect of his substance; and so man is the Image either of the,

1. Being of God: or

2. Of the manner of his being

1. Of his being, as hee hath

in him a spirit, a nature :

1. Spirituall incorporeall.

2. Immortall.

3. Inuisible.

4. Intelligible.

2. Of the manner of his being :

for as in man is one soule, and yet diuers faculties, as cogitation, memorie, will, &c. so is there in God one essence, and three persons.

Secondly, in respect of his eminencie, excellencie, and dominion aboue, and ouer all other creatures, resembling thus the Lordship of God the Lord of all, Gen. 1. 26. Furthermore God said, Let vs make man in our Image, according to our likeness, and let them rule over the fish of the Sea, and ouer the Fowle of the Heauen, and ouer the Beasts, and ouer all the earth and ouer euery thing that creepeth and moueth on the earth.

Psalme, 8. 6. 7. 8. Thou hast made him to haue dominion in the

2.

the workes of thine hands : Thou hast put all things under his feet, &c. For if the man bee Gods image for the Soueraigntie hee hath in the family, as 1 Cor. 11. 7. and the Maicstrate for his superiority in the Commonwealth. Psalm. 82. much more may in generall for dominion ouer all.

Thirdly, in respect of gifts, and so three waies :

1. In respect of knowledge : for in the mind of man, there is hid a resemblance of Gods wisdom to know God, his will, and workes, with the natures and properties of them.

2. In respect of originall Iustice, which stood in the rectitude of his nature, the spirit subject to God, the soule to the spirit, the body to the soule without any sinne.

3. In respect of freedome of will.

There are foure sorts of free-willes :

1. Oncly

1. Onely to good; so in good *Angels*, and the blessed.

2. Onely to euill; so in diuels and the wicked.

3. Partly to euill, & partly to good, so in the regenerate on earth.

4. So to good, as it might bee to euill; so in *Adam*, &c.

The power of his freedome was such, as hee could doe all things conuenient to his estate; whether,

Workes of nature, as eate, sleepe, walke, rise; &c.

Workes of policie; as gouerne his Family, obserue peace, &c.

Or, Workes religious:

1. Internall; to loue, feare, and trust in God.

2. Externall; to teach, pray, sacrifice, &c.

The Vses follow.

We should informe our selues of Gods maruellous loue to man in his Creation, which appears not only in the time, for hee made

1.

2

The vses

1.

*The special
fauour of
God to man
in his crea-
tion.*

made him last, when he had provided all things made for him:

But in the place in *Paradise*,
And in the manner.—

Both of making his bodie
He did not say, *Let it be*; but as
it were, framed all with his
owne hands; the man of the dust
the woman of the rib:

And of inspiring his soule, he
breathed the breath of liues into
him.

*Genes. 2. 7. The Lord God
made the man also of the dust of
the ground, and breathed in his
face breath of life, and the man
was a living soule.*

Hee begat his soule as it were
a diuine sparke or particle of
God; therefore called the Father
of spirits; *Heb. 12. 9. Zach. 12. 1.*
Acts 17. 28.

And in both hee saith, *Let us
make*; calling all the Trinitie to
the care and workmanship.

But especially that he should
as it were, bee made like vnto

God

God himselfe ; and therefore let
vs sing, as Psal. 8. 3. *What is man
that thou thus mindest him? &c.*

3. Wee may hence bee infor-
med concerning true blessednesse
wherein it consists, viz. not in
idlenesse, riches, lust, pleasure,
sports, &c. for none of all this
was in Paradiſe, yet *Adam* hap-
py perfectly, &c.

The second vse is for instru-
ction, and so it should teach vs
diuers duties.

1. Vnto God; and so first wee
should with all thankfulnesse
affectionately acknowledge his
loue to man.

2. It should instruct man ear-
nestly to studie and endeauour,
To know God,
To feare,
To resemble him,
To praise his workmanship.

For these were the ends of
mans creation, no other crea-
tures could reach it; therefore
God made man reasonable. Wee
doe

2.

Duties.

1. *To God.*

doe not answer the end of our creation, if wee make not God in some sort visible by our holinesse, and praise his workes, &c.

The second dutie is to our selues, and so it should teach vs

2.
2. To our
selues.

1. First, to care for the precious and immortall soule, that God hath breathed into vs aboue all, as Matth. 16.26. For what shall it profit a man, though he should win the whole world, if he lose his owne soule? or what shall a man giue for the recompence of his soule? What should wee dote on temporall things when our soules are created to the possession of eternall blessednesse?

2. To be patient, and trust vpon God in distresse, Psal. 22. 11. Be not farre from mee, because trouble is neere; for there is none to helpe me, &c.

Psal. 139. 14. I will praise thee for I am fearefully & wondrously made; marueilous are thy workes

and

and my soule knoweth it well.

3. To lament our fall.

4. To studie out recouerie,
and we see hence what to seeke,
viz. knowledge and goodnesse.

5. To long for the time men-
tioned, *Psal. 17. 15. When wee
shall bee satisfied with his Image.*

The third duty is towards
men:

1. First, wrong not man: for
he is Gods Image, *Gen. 9. 6. Who
so sheddeth mans blood, by man
shall his blood be shed: for in the
image of God hath he made man.*

2. Loue one another, especi-
ally where this *Image* is repai-
red: for we were created to this
end, that we should delight one
in another.

The third vs^c is for reproofe,
confutation and humiliation.

1. For our insensiblenesse, for-
getfulnesse, and vncapablenesse
of these considerations, especi-
ally for our want of lamentati-
on for the ruines in our nature.

2. For

3.

3. To other
men.

3.

2. For our horrible neglecte
knowledge and goodnesse, with
out which man is more like
beast; yea, in respect of *sin*
like a *Diuell*.

3. Of the *Papists* about pi
ctures of God: most dishonou
rably they would mend God
draught by dumbe pictures; y
God hath here giuen vs a p
cture, his *Image*.

CHAP VIII.

Of the fall of Man.

Eccles. 7. 29.

*Onely loe, this haue I found, that
God hath made man righteous
but they haue sought many in
ventions.*

THe miserie of man in his
estate of corruption may
be considered two wayes:

1.

In the *cause* of it.

2.

And in the *parts* of it.

The cause of it was the fall of our first Parents, concerning which are these principles:

1. That our Parents *Adam* and *Eue* fell, and lost speedily the happinesse, in which they were created, as appeares, *Gen. 3.7. &c.* and thus they did loose.

God;

Paradise;

Gods Image;

And that they lost it speedily, appeares, in that the *Diuell* is called a *murtherer from the beginning*, and the fall is presently related after the story of his innocencie in the creation.

2. That this losse befell them onely for their owne grievous sinne, *Gen, 3. Rom. 5. 12.* Wherefore as by one man sin entred into the World, and death by sinne: and so death went ouer all men, forasmuch as all men haue sinned *Eccles. 7. 29.* as before.

3. That by their sinne we are all defiled, and deprined of the glorie

3. Principles concerning the fall of man

2.

3.

glory of God, Rom. 5. 12. as before. 18. 19. Likewise then as the offence of one, the fault came on all men to condemnation; so the righteousness of one, the benefit abounded toward all men to the justification of life.

For as by one mans disobedience many were made sinners: so by the obedience of one shall many also be made righteous.

The vses follow.

The vses of these wofull principles may be first for information, and so we should study to satisfie, and settle our hearts more at large concerning two things.

The one is the grievousness of the first offence.

The other is the Justice of God in deriuing the losse to vs.

For the first, there be many things may assure vs that the sin of our first Parents was a most grievous sinne, for it admitted fearefull aggravations; as,

I. That

1. That they durst venture all their happinesse about so small an advantage to them. If wee thinke, it was a small offence to cate an apple; thinke withall it was a desperate wickednesse to venture eternall life for the possession of an apple.

2. This was Gods first commandment that hee gaue them, and to neglect God so soone in a thing, wherein they might so easily haue obeyed, must needs appeare to bee desperate wickednesse.

3. This sinne was committed, when they had no inward concupiscence to tempt them, nor that pronenesse of nature, that is in man now to sinne.

4. They offended, when God had abundantly provided for them; they wanted nothing that was good for them.

5. They herein violated the whole Law, because they broke the agreements which were

E made

made betweene God and them according to that of *Iames* 10. For whosoever shall keepe the whole Law, and yet faileth in one point, he is guiltie of all.

6. Because it was a sacramental fruit: to cast bread to dogs is no great offence; but to cast consecrated bread to dogs, is grievous sinne.

7. This sinne was accompanied with diuers monstrous sinnes: first, horrible doubting of Gods truth: secondly, compacting with Gods viter enemy, and making *Apostasio* from Gods the Diuell: thirdly, consenting to the blasphemies of the Diuell when hee spake enuiously, and scoffingly at God: fourthly, contumelious detestation of diuinitie: fifthly, wretchlesse dis-regard of what should become of his posteritie through his venturous course with many other sinnes.

2.

For the second, God was in deriuing this losse to the

pos

posteritie : for *Adam* was the
common roote of all Mankinde,
and wee were in his loynes, as
Leui was in *Abrahams*, when
hee payed Tithes; and are not
Traytors punished in their Chil-
dren? the Act of a Burgesse in
the Parliameut is the Act of the
Countrey.

But yet at least godly Men
should not beget vngodly chil-
dren.

They beget children, *as men*,
not *as godly men*; I meane, they
deriue such a nature as they haue
which is corrupt after calling:
though they bee iustified perfe-
ctly, yet they are sanctified but
in part: The father that was cir-
cumcised, did beget a child that
was vncircumcised; and take
the cleanest Corne in the World
and sow it, and it brings forth
Chaffe in the eare with the
Corne.

Thus much for information.

The doctrine of the fall may

Obiect.

Answ.

serue also for instruction:
and so both in generall.

In generall it should teach
four things :

I.

First, to take heed of the four
taines of all *Apostacie*. There
were three things occasioned
mightily the fall of our first
rents :

3. Occasi-
ons of Apo-
stacie.

The first was a rebellious de-
fire to bee, what *God* would not
haue them to be.

The second vnthankfulness
all the pleasures of *Paradise*
not please them, if they be cro-
sed in some one thing, though
neuer so little.

3. The libertie they tooke
adde or detract from *Gods*
Word : they added the word
touch, and they detracted when
they said, *lest yee die* : and these
three finnes are, and euer will be
causes of *Apostacie*; if they be
not prevented.

2.

Secondly, let vs here be war-
ned

ned, while wee liue to keepe out
of the companie of such as fall
away from the truth, as the di-
uell did: for all *Apostates* are
like the diuell; they will not bee
quiet, till they make others fall
away with them.

Thirdly, we should hence for-
euer bee warned to looke to our
selues, and make conscience e-
uen of lesser *sinnes*: wee see here
what the eating of an *Apple* did,
which the most men would
faine thinke was but a small mat-
ter; and the rather; because
monstrous *sinnes* may bee com-
mitted about a small offence in
itselfe: Thinke of the Man that
gathered stickes on the *Sabbath*
day, and of the case of *Ananias*
and *Saphira*.

Fourthly, Wee must get on
our armour, and make all the
prouision wee can against the
Diuell. Wee see here how hee
thrusts after the ruine of Man;
and if hee preuayled so ouer A-

3.

4.

dam, how much more easily may he preuaile ouer vs? and if he could decciue by the meanes of a *Serpent* there; how much more now, when he speaketh to vs by *Men* like our selues? yea, then wee saw a proofof it: For how quickly was *Adam* enticed, when the *Diuell* spake to him in the mouth of *Eue* his Wife.

And wee may here obserue the *Diuels method* in tempting, and the degrees of temptation. For there was,

5. Degrees
of the Di-
uels ten-
tation.

1. First, the suggestion it selfe.
2. The obscuring of the thoughts about the eminencie of *God*, and the excellencie of the Image receiued of him.

3. An impression of forgetfulness in the memory, not distinctly remembring what was before done, or commanded of *God*.

4. The tickling of ambition, affecting to bee more then they were.

5. Trust

5. Trust giuen to the flatteries and bailes of the diuill, and contracted familiaritie with him, with inclination of the will and affection to the prohibited fruit.

Thus much in *generall*.

In particular, *four* sorts must be warned :

4. Sorts of
men warned.

First, women should heere bee much humbled, and for euer bee mistrustfull of their *Counsels*, and carriage, for *Satan* knowes how to make vse of them still.

1.

Secondly, men must take heed of the whisperings, and enticing aduice of women.

2.

Thirdly, the weake must carefully looke to themselves, that *Satan* imploy not them as instruments of tentations; and they should learne not to bee so violent in things they are not fully grounded in.

3

4. The strong must take heed lest they fall : If *Adam* feil in

4.

Paradise, they are in more danger now in the world, neither may they trust in their owne gifts, but learne to place all their trust in God. As any are more godly, so they must know they shall be more assaulted.

Thus for instruction.

This doctrine of the fall hath matter in it of extreame humiliation, in that eternall shame lies vpon our nature by this vile offence, both in respect of the extremitie of our losse, and the fearefull displeasure of God.

Lastly, it may comfort the godly to thinke of their estate by *Christ*, hauing receiued the assurance of a better condition, then euer they could haue had in *Adam*; and the rather, because they are now confirmed as the *Angels* of heauen, that they can neuer fall from the happinesse they haue in *Christ*.

CHAP.

CHAP. IX.

Of Sinne.

ROM. 5. 12.

Wherefore, as by one man sinne
entred into the World, and
death by sinne; and so death
went ouer all men; for as much
all men haue sinned.

Hitherto of the cause of our
miseric.

The parts follow, viz.

1. Sinne.

2. Punishment.

The Principles concerning
sinne, are,

First, that all men haue sinned,
Psal. 14. 1. 2. 3. They haue
corrupted and done an abomina-
ble worke; there is none that doth
good.

The Lord looked downe from
heauen upon the children of man,

4. Princi-
ples concer-
ning sinne.

1.

to see if there were any that would understand and seeke God.

All are gone out of the way, they are all corrupt, there is none that doth good, no not one.

Prou. 20. 9. Who can say, I haue made mine heart cleane? I am cleane from my sinne.

1. King. 8. 46. There is no Man that sinneth not, &c.

Eccles. 7. 22. Surely there is no man in the earth, that doth good, and sinneth not.

Rom. 3. 9. What then, are we more excellent? No in no wise: for we haue already proued, that all both Iewes and Gentiles are under sinne.

Jan. 3. 2. For in many things we sinne all.

1. Ioh. 1. 8. If wee say that wee haue no sin, we deceiue our selues and the truth is not in us.

The second Principle is, that the nature of man is stayned with sinne from the birth, Job 14. 4. Who can bring a cleane thing

thing out of filthinesse? there is not one.

Iob. 15. 14. What is man that he should be cleane? and hee that is borne of a woman that hee should be iust?

Pfal. 51. 5. Behold, I was borne in iniquity, and in sinne hath my mother conceived me.

3. That this infection hath ouer-spread the whole nature of man, hence called the olde man: For explication of this Principle Wee must consider that the nature of man is tainted foure teene waies: For there is in man by nature,

Extreame darkenesse, lightlesnesse, especially in the knowledge of God, and happinesse.

Colos. 1. 13. Who hath deliuered vs from the power of darknes.

1. Cor. 2. 14. But the naturall man perceiveth not the things of the spirit of God, for they are foolishnesse vnto him; neither can he know them, because they are spiritually discerned.

In-

3.

I

14 Foule
blemishes
in euery
mans na-
ture.

3

Insensiblencesse, and vnuiterable hardnesse of heart, Eph. 4. 18. Having their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart, &c.

Impotencie, and extreame disability to deliuer our own soules, or breake off our finnes, Esay 44. 20. He feedeth of ashes; a seduced heart hath deceined him, that hee cannot deliuer his soule, nor say, is there not a lye in my right hand?

4.

Ennitie to that which is good, Rom. 8. 7. For the wisdom of the flesh is ennitie to God.

Rom. 7. 23. But I see another law in my members, rebelling against the law of my minde, and leading mee captiue vnto the law of sin, which is in my members.

5. Impuritie, foulencesse, filthinesse all ouer, Tit. 1. 15. Vnto them that are defiled and unbeleeuing, is nothing pure, but e-

uen their mindes and conscience
are defiled.

Psal. 14. 3. All are gone out of
the way, they are all corrupt; there
is none that doth good, no not one.

6. Abundance of false Prin-
ciples.

7. Prouenessse to all sorts of
euill, Rom. 7. 14. 21. For we know
that the Law is spirituall, but
I am carnall, sold vnder sinne.

I find then by the Law, that
when I would doe good, euill is
present with me, &c.

Concupiscence.

8. Want of all rightcoufnesse,
defects of the loue, feare, ioy,
&c. in God; So of mercie, &c.

Psal. 14. 3. All are gone out of the
way, they are all corrupt, there is
none that doth good, no not one,
&c.

Rom. 3. 10. As it is written,
There is none righteous, no not
one.

9. The members are natural-
ly seruants of sinne: So the sen-
ses,

ses, *Rom. 6. 13, 16. &c.* Neither
giue you your members, as weapons
of unrighteousnesse vnto sin, &

Know yee not, that to whom
soeuer yee giue your selues
seruants to obey, his seruants
are to whom yee obey; whether
be of sinne vnto death, or of obedi-
ence vnto righteousness, &c.

10. A seruile will, a will that
apprehends no libertie but
sinning. *Rom. 7. 14.*

11. A naturall aptnesse to be
scandalized, so as Christ himselfe
is an offence, a rocke of offence.
1. Co. 8. 7. 1. Pet. 2. 6.

12. A naturall sauouring and
relishing of the things of Satan.
Ephes. 2. 2. Wherein in time past
you walked according to the
course of this World; and after the
Prince that ruleth in the air,
euen the spirit that now worketh
in the children of disobedience.
This hath been euer since the fall
temptation in Paradise.

13. Corruption of memory.

Forgetting Good.
Retayning Euill.

14.

14. A naturall disunion one from another, lusts of disagreement, shunning all heartie communion with others through dislike, and selfe-loue, *James 4. 1. From whence are warres and contentions amongst you? Are they not hence, euen of your lusts that fight in your members?*

These things proue that wee haue all vile natures, that there is not one of a good nature in the World by nature.

The fourth Principle is, that besides these finnes that sticke fast vpon our natures, euery man is guiltie of horrible, and many, and vile actuall finnes, *Psalme 14. 1, 2, 3. They haue corrupted and done an abominable worke, &c.*

Iob 15. 15, 16. Behold, hee found no steadfastnesse in his Saints: yea, the Heauens are not cleane in his sight.

How

How much more is man abominable and filthy, who drinketh iniquitie like Water?

Rom. 3. 12. They haue all gone out of the way, &c.

Such as are,

1. A world of euill thoughts
Genes. 6. When the Lord saw that the wickednes of Man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually.

Atheistickall thoughts,
 Impure thoughts,
 Vaine thoughts,

} innumerable.

Errors in all parts of Religion

2. Vile affections: *Impatience: Lust: Anger: Enuie: Suspicion: Malice: Worldly fears: Trust: Ioy: Loue: &c.*

3. Vile words: bitter, idle, false, flattering, flandering, proud, filthy, deceitfull, scornfull, censuring words.

4. Abhorrible works
Psal. 14. 1. 3. as in many places before.

Against Gods worship in all
the parts.

Against the Sabbath.

In our particular and generall
calling.

At home and abroad.

Secret, open.

Of omission, and commission.

Of ignorance, of knowledge.

Sudden, and of custome.

In company, out of company.

Hypocrisie, Pride, Securitie,

Unbelief, Impenitencie, &c.

In prosperitie, aduersitie, &c.

Partaking with others sinne.

Our owne righteousnesse, as

Esay 64.6. is as filthy clouts, and

wee all doe fade like a leafe, and

our iniquities like the wind haue

taken vs away.

Besides personall faults, as

Drunkennesse, Vsury, Swearing,

Whoredome, &c. workes of the

flesh, *Galat 5 19, 20, 21. More-*

ouer the workes of the flesh are

manifest, which are Adultery,

Fornication, Uncleanesse, Wan-

tonnesse, &c. The

9. Uses for
informa-
tion.

1.

The Uses of these Principles are fourfold.

First, for information, and that in nine things : For hereby we may know :

1. That there can be no iustification by our workes, *Rom. 20.* Therefore by the workes of the Law shall no flesh be iustified in his sight ; for by the Law cometh the knowledge of sinne.

Psal. 130. 3. If thou (O Lord) straitly markest iniquities, (O Lord) who shall stand.

For euery mouth must be stopped, and all the World be guilty before God.

2. That the cause of all Gods disregard of vs, and the miseries that befall vs, is in our selues.

How can wee murmur at our crosses, if we look vpon our sinnes? There is mercie in the greatest Iudgement : for it is his mercie we are not consumed, *Lamen. 3.*

22. It is the Lords mercie that we are not consumed, because his compassions fayle not, &c.

If *Adams* one sinne deserued
it, what doe all these in vs?

3. That it will neuer goe wel
with the wicked, though God
forbare for a long time, *Eccl. 8.*

11.12. *Because sentence against
an euill worke is not executed
speedily: therefore the heart of
the Children of Men is fully set
to doe euill.*

But it shall not bee well to the
wicked, neyther shall hee prolong
his dayes; hee shall bee like a sha-
dow, because hee feareth not be-
fore God.

4. That no man hath cause to
brag of his good nature, there are
so many springs of sin within vs.

5. That the things that defile
a man, are from within, in him-
selfe, it is not any outward de-
formitie, ill clothes, naturall foul-
nesse, &c.

6. That a little Repentance
will not serue the turne.

7. That there is difference
betweene the wicked, and the
godly in sinning.

8. Con-

8. Concerning Gods providence in the death of Infants wee kill young Snakes and Adders, because they will sting, as well as the olde, because they haue stung.

9. Say not, God is the cause of our ruine: nor is it thy chance or ill lucke, or onely the Diuell that brought thee into this or that mischiefe: it is thine owne ill nature.

Secondly, for humiliation.

First, to the godly in two respects: both because they finde so many of their old corruptions hauing receiued such graces and mercies from God: and also, because they yet are the meanes of the conueyance of originall sinne to their children.

Secondly, to such wicked men as liue in open sinnes, yet repent not. Why doth their hearts carrie them away? *Iob. 15. 13. 14.*

Haue the workers of iniquity no knowledge? are they guiltie

of so many treasons, and fallen into the hands of a righteous Judge, and yet secure? *Psalm. 82. 5. They know not, and understand nothing, they walk in darkness, albeit all the foundations of the Earth be moved.*

3. To ciuill honest men: for here they may learne, how vile their estate is, though God haue restrayned some euils in them: for

3
7. Things
make ciuill
honest men
miserable.

1. They want the Image of God.

2. They haue an infected nature in all the former foureteene things.

3. There is in them a disabilitie in the manner of all holy duties.

4. They partake of other mens finnes many wayes

5. They are guiltie of many omissions.

6. They abound in inuward finnes, by which God is vexed as *Genes. 6. 5. All the imaginations*

nations of the thoughts of the heart were onely euill continually: and Sathan by them can set vpon strong holds, 2. Cor. 10. 5.

7. They are guiltie of many outward euils against the least Commandements.

The third Vsc is for instruction, and so strong Christians should learne to admire and prayse God.

1. That could bee pacified. Oh what is man, that GOD should heere looke vpon such dunghill!

2. That hath so vouchsafed to make vs cleane in part from such filthinesse, taking away the bodie of sinnes, and scaling the Fountayne, and drying it vp.

2.

Secondly, weake Christians should neuer bee at rest, till they get assurance of their pardon in the blood of Iesus Christ.

3

Thirdly, all the godly,

1. Should strue after the con-

tra-

rary holinesse, and to expresse the reformation of their natures and liues, *Ephes. 4. 22.* And cast off concerning the conuersation in times past, the old man, which is corrupt through the deceivable lusts, &c.

And they should walke humbly all their dayes, because of the many remaynders of corruption, as *Rom. 7. 15. 16. &c.* For I allow not that which I doe: for what I would, that doe I not: but what I hate that doe I: and looke to their hearts, *Heb. 3. 12.* Taking heed lest at any time there bee in any of them an euill heart, and unfaithfull to depart away from the living God. And looking to it; that sinne raigne no more, *Rom. 6. 16. &c.*

And it should worke in all the godly a wonderfull desire of finall redemption, *Rom. 7. 24.* O wretched man that I am, who shall deliuer me from the bodie of this death! *Psalm. 14. 7.* Oh giue
sal-

saluation vnto Israel out of Zin
when the Lord turneth the cap-
tivity of his people, then Iacob
shall reioyce, and Israel shall be
glad.

O how should wee desire to
ge: out of the World! seeing
so leproūs, the *Plague-sore* run-
ning vpon euery man, so as we
are in danger to be infected in
places, and by all persons.

4. It should worke in wicked
men a feruent desire of remission
and constant endeouour in the con-
fession of sinne, crying out
daily with the Leper, *Vncleane*
uncleane.

4.

The last Vse is for consolation.
First, to all men, for the Lord
vseth this as an argument of pitie
and mercie, *Genes. 8. 21.* And
the Lord smelled a sauour of rest,
the Lord said in his heart, I will
hence-forth curse the ground
no more for mans cause: for
the imaginations of mans heart are
euill euen from his youth, neither

will I smite any more all things
living as I have done, *Isaiah 48.*
8.9. I knew that thou wouldest
grievously transgresse; therefore
have I called thee a transgressor
from thy wombe: yet for my name
sake will I deferre, &c. 2. *Chro.*
6.35.36. Then heare thou in hea-
ven their prayer, and their sup-
plication, and iudge their cause:

If they sin against thee (for
there is no Man that sinneth not)
and thou be angry with them, &
deliver them vnto the enemies,
and they take them, and carrie
them away captiue vnto a Land
farre and neere, &c.

3. To the godly: they should
admirably reioyce in their pri-
uiledge in the bloud of *Christ*,
and in the remission of all their
sinnes.

CHAP. X.

Of the punishment of Sinne.

ROM. 5. 12.

Wherefore, as by one man sin
 entred into the World, and
 death by sinne; and so death
 went ouer all men; for as many
 all men haue sinned.

Hitherto of the principle
 concerning sinne: Now
 concerning the punishment
 of sin, followeth this principle,

That all men in their natural
 estate are extremely miserable
 in respect of the punishment,
 to which they are lyable for their
 finnes.

Nahum. 1. 2. 3. 6. God is ielous
 and the Lord reuengeth, euen the
 Lord of anger, the Lord will take
 vengeance for his aduersaries
 and hee reserveth wrath for his
 enemies.

The Lord is slow to anger: but

he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirle-wind, and in the storme, and the clouds are the dust of his feete.

Who can stand before his wrath or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rocks are broken by him, &c.

Rom. 5. 12. Job. 10. 17. Thou renewest thy plagues against me, and thou increasest thy wrath against mee: changes and armies of sorrowes are against me.

Job 31. 3. Is not destruction to the Wicked, and strange punishments to the workers of iniquitie?

2. Thes. 1. 9. Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.

Eph. 2. 3. Among whom we also had our conuersation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature

the Children of wrath, as well as others.

That this Principle may be explicated, I will reckon vpon the severall sorts of punishments which haue beene inflicted for mans sinne.

17. Sorts of punishments inflicted on Man for his Sinne.

1. The losse of Paradise, from which wee are all exiled, so that we liue as banished men, while we are in this World, Genes. 3. 24. Thus he cast out man, and shut the East-side of the Garden of Eden he set the Cherubins, and the blade of a Sword shaken, to keep the way of the Tree of life.

2. The curse of the Creatures. The Creatures are subiect to vanitie, and subdued vnto bondage, vnder which they groane for mans sinne, Rom. 8. 20. 11. Because the Creature is subiect to vanitie, not of it own will, but by reason of him which hath subdued it vnder hope, &c. The Earth was cursed for our sakes, Genes. 3. 17. 18. Cursed

the Earth for thy sake; in sorrow shalt thou eate of it all the dayes of thy life.

Thornes also and Thistles shall bring forth vnto thee, and thou shalt eate the hearb of the field.

3. An impure and painefull birth, Gen. 3. 16. Vnto the woman he said, I wil greatly increase thy sorrowes, and thy conceptions in sorrow shalt thou bring forth Children; and thy desires shall be subiect to thy Husband, and he shall rule ouer thee.

4. The displeasure of GOD, and his fearefull anger conceiued against vs, Iohn 3. 36 Hee that obeyeth not the Sonne shall not see life, but the wrath of God abideth on him.

Nah. 3. 6. And I will cast filth vpon thee, and make thee vile, and will set thee as a ga-zing-stocke.

5. A prination of that admirable knowledge of God, and the nature of the Creatures, vnto

which wee were created; so wee are all for horrible ignorance almost like the beasts, in comparison of what once wee might haue had, *Prou. 30. 2. Surely I am more foolish then any man, and haue not the vnderstanding of a man in mee: and this light is wanting both to the minde, and the conscience.*

6. *Bondage to Satan*, who hath naturally strong holds in euery mans heart, and such spiritual possession, that hauing men in his snare, hee leadeth them as his pleasure, and worketh effectually both in them, and by them, *Eph. 2. 2. Wherein in time past you walked according to the course of this world, and after the Prince that ruleth in the Ayre, euen the spirit that now worketh in the Children of disobedience.*

2. *Tim. 2. 26. And that they may come to amendment out of the snare of the Diuell, which are taken of him at his will.* 2. Cor

1. Cor. 10. 5. Casting downe
the imaginations, and every high
thing that is exalted against the
knowledge of God, &c.

7. Spirituall death, which
comprehendeth in it the losse of
communion with God (the life
of our liues), and all the ioyes of
his fauour and presence, together
with the obduration of our
hearts, which are become as a
stone within vs; so as we are al-
together insensible of the things
that concerne euerlasting happi-
nesse, Eph, 2. 1. And you hath he
quickned, that were dead in tref-
passes and sinnes.

Ephes. 4. 18. Having their
cogitation darkened, and being
strangers from the life of God,
through the ignorance that is in
them, because of the hardnesse of
their heart.

Ezcch. 36. 26. I will take a-
way the stonie heart out of your
bodie; and I will giue you a heart
of flesh,

8. *Miserable bodies.* Our bodies are become miserable, both in respect of deformitie, and in respect of imbecillitie; as also in respect of the many paines befalls them, both from labour, and from diseases of all sorts, Genes. 3. 13. *In the sweate of thy face shalt thou eat bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne, &c.*

Deut. 28. 21. 22. *The Lord shall make the pestilence cleave unto thee, untill hee hath consumed thee from the Land, whither thou goest to possesse it.*

The Lord shall smite thee with a consumption, and with the Fever, and with a burning ague, and with fervent heat, and with the sword, and with blasting, and with the mildew, and they shall pursue thee, until thou perish, &c.

9. *Judgments in our outward estates in temporall things by warres,*

warres, famine, fire, earthquakes, inundations, ignominie, pouertie, and such like of many sorts, *Deut. 28. 16. 17. 18*

&c. *Cursed shalt thou bee in the Towne, & cursed also in the field*

Cursed shall thy basket be, and thy dough :

Cursed shall be the fruit of thy bodie, and the fruit of thy Land, the encrease of thy Kine, and the flocks of thy sheepe :

Cursed shalt thou be when thou comest in, and cursed also when thou goest out, &c.

10. *The restrayning of good things from vs, euen blessings of all sorts ; and that sometimes when they are by the free mercie of God bestowed vpon others*

Isai. 59. 2. But your iniquities haue separated betweene you and your G O D, and your sinnes haue hid his face from you, that hee will not heare. Iob. 31. 2. For what portion should I haue of God from aboue? and what inheri-

tance of the Almighty frō on high:

Acts 17.30. And the time of this ignorance God regarded not.

Ierem. 5.25. Yet your iniquities haue turned away these things, and your sinnes haue hindered good things from you, &c.

II. The cursing of blessings, when God blasts the good gifts hee bestowed, or suffers prosperitie to become a snare, or trap, or ruine vnto man, Mal. 2.2. I will curse your blessings.

Ierc. 12.13. They haue sowne Wheat, and reaped Thornes, they haue put themselues to much payne, and had no profit: and they shall be ashamed of their Reuenues, because of the fierce wrath of the Lord.

Psal. 69.22. Let their table be a snare before them, and their prosperitie their ruine.

Prou. 1.26. I will also laugh at your destruction, and mocke when your feare commeth, &c.

12. Scourging of sinne with sinne.

sinne, which is one of the most
gricuous punishments; when
God leaues a man so, as hee suf-
fers him to fall into flagitious
courses, and to commit sinne
with greedinesse; or deliuers
man vp to a reprobate minde,
Rom. 1. 26. 28. For this cause
God gaue them vp unto vile affe-
ctions; for euen their Women did
change the naturall use, into that
which is against nature.

For as they regarded not to
know God, euen so God deliuered
them vp unto a Reprobate minde,
to doe those things which are not
conuenient.

13. Hellish terrours, which
wound the Soule with insuppor-
table torments, many times God
softening the heart to feele in-
ward smart, or suffering Satan
to torment the Soule with vn-
speakeable feares and horrors,
Hebr. 10. 27. But a fearefull loo-
king-for of iudgement and vio-
lent fire, which shall deuoure the
aduersaries.

Esa.

Esa. 33. 14. The sinners in Sion are afraid, a feare is come vpon the Hypocrites, who among vs shall dwell with the deuouring fire? Who among vs shall dwell with the euerlasting burnings?

Esa. 65. 13. 14. Therefore thus saith the Lord, Behold my seruants shall eat, and yee shall be hungry; Behold, my seruants shall drinke, and yee shall bee thirstie; Behold, my seruants shall reioyce and yee shall be asbamed.

Behold, my seruants shall sing for ioy of heart, and yee shall cry for sorrew of heart, & shal howle for vexation of mind.

14. Feare of death, which in some measure is in all; though the former bee not; euery man being in that respect like a prisoner that is condemn'd, and lookes euery day when hee shall goe to execution, Heb. 2. 15. And that hee might deliuer all them, which for feare of death were all their life time subiect to bondage.

15. *A terrible generall iudgement*, when all mens sins shall be ripped vp before the whole world to their eternall shame; and an order giuen for an vn-auoydable execution of the sentence, *Acts 17. 31. Because he hath appointed a day, in the which hee will iudge the World in righteousness, by that man, whom he hath appointed, &c.*

16. A miserable departure, and losse of life, the soule and bodie being rent asunder, and both losing for euer all the pleasures, or felicities of this life; *Rom. 5.*

12. *Wherefore as by one man sin entred into the World, and death by sin; and so death went ouer all men, for as much as all men haue sinned, &c.*

Rom. 6. 23. For the wages of sinne is death.

17. *Lastly, eternall paine:* Now this eternall miserie is lamentable, if we consider, eyther the degrees of it: or the place: or the continuance. The

The degrees of damnation are,

First, they haue no communion with God, nor participation in any of the blessings of God; *2. Thessal. 1. 9. Which shall be punished with everlasting perdition from the presence of the Lord, and from the glorie of his power, &c.*

Secondly, they are vnited to the Deuill, with whom they haue an eternall fearefull fellowship, *Matth. 25. 41. Then shall he say vnto them on the left hand; Depart from mee yee cursed into everlasting fire, which is prepared for the Deuill, and all his Angels.*

3. They endure an vnspeakable confusion, and most bitter ignominie, vpon the consideration of the discouerie of their many shamefull offences.

4. They are inwardly affected with incredible horreur, and torment of conscience, arising from the sense of Gods anger

for their fumes, *Esay 30.*
33. For Tophet is prepared
of olde; it is euen prepared
for the King; hee hath made
it deepe and large; the burning
thereof is fire and much wood; the
breath of the Lord, like a Riuer
of Brimstone doth kindle it.

Rom. 2. 8, 9. But unto them
that are contentious, and disobey
the truth, and obey vnrighteous-
nesse, shall bee indignation and
wrath.

Tribulation and anguish shall
be vpon the Soule of euerie Man
that doth euill: of the Iew first,
and also of the Grecian.

5. The bodies of the damned
shall suffer vnexpressable tor-
ments, which is set out in Scrip-
tures by their lying in fire and
brimstone, *Esay 30. 33.* as im-
mediatly before.

Luke 16. 23. And being in
Hell torments, he lift vp his eyes,
and saw Abraham as farre off, and
Lazarus in his bosome, &c.

Reuel. 21. 8. But the feareful and unbeleeuing, and the abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyers, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death.

Matth. 25. 41. Then shall he say unto them on the left hand, Depart from mee yee cursed into euerlasting fire which is prepared for the Deuill and his Angels.

This miserie is increased by the fearefulnesse of the place where it is to bee suffered, to which in diuers Scriptures, diuers names are giuen to intimate the horreur of it, as Hell, the Pit, the great Deepe, or bottomlesse Gulfe, Prison, Darknesse, utter Darknesse, and many other terrible Titles.

Matth. 22. 13. Then said the King to his Seruants, Binde him hand and foot; Take him away, and cast him into utter darknesse there,

there shall be weeping and gnashing of teeth.

Reuel. 20. 1. And I saw an Angell come downe from heauen, hauing the Key of the bottomlesse Pit, and a great Chaine in his band, &c.

And all this the more miserable, because it shall be both eternall, and without intermission, or ease, Reuel. 14. 11. And the smoake of their torment shall ascend euermore, and they shall haue no rest day nor night, &c.

Now followeth the Vses.

The Vse may be first for singular reproofe of the maruelous securitie of multitudes of people, that can liue quietly in so miserable a condition; were not man sunke deepe into Rebellion, and besotted with vnspeakable senselesnesse, one would thinke it were impossible for him to eate, or sleepe, or euer to hold vp his head. If we heard a Storie of the one halfe of these distresses that

that were befallen another man, and did lay our hearts to it, to thinke tenderly of it, we could not but wonder, that that man could so forget his owne safety, as to neglect any meanes for his owne release: but this very obseruation shewes two things, *viz.* that men are guiltie of vile *Atheisme* and vn-beliefe, and of incredible *Apathy*, or insensiblenesse. Oh that men would but thinke of these particulars, and ponder them seriously but alas, a decciued heart hath seduced them, that they cannot say, Heere is my perdition, if I repent not. And this re-prooofe is agrauated against some men in this, that they are angry at any that shewes them their danger, as wee see by experience of Men, that liue in g. offe sinnes yet let the curses due to those sinnes be applyed to them, how doe they rage? how are they like the very Horse and Mule, and much worse?

Se-

Secondly here is matter of instruction, and that first to wicked men; that (if it be possible) they would awake from this heauie sleepe in *sinne*, and learne to liue righteously. These *iudgements* may warne all men euery where to repent: and seeing they are thus vndone by the first *Adam*, to seeke release from this dreadful misery by the second *Adam*; There is no condemnation to them that are in *Christ Iesus*; and there can bee no accessse to *Christ*, without repentance from dead workes; and Faith in him. Oh how were men sure to bee freed by *Christ*, if they were once wearie and heauie laden! There is a full propitiation for all *sinne* in him; hee hath borne all that curse of the Law, onely if any man will bee in *Christ*, hee must be a new *Creature*.

This may instruct the godly, and so,

I. The weake *Christian* should

Ephes. 5. 14
1. Cor. 15.
Act. 17. 31.
Rom. 5. 12.
&c.
and 8. 1.
Mat. 11.
29.
1. Iohn 2. 1.
Gal. 3. 13.
2. Cor. 5. 17

should labour by all meanes to be established in the Faith, that as *Christ* hath freed him from all these miseries (as *curses*) so faith may free him from the feare of them; and to this end hee should earnestly & constantly pray, that *G O D* would make him worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the work of faith with power, *2. Theff. 1. 11, 12.*

2. All Christians should forcibly compell vpon themselves a carefull practice of sixe duties:

1. All ages should admire the exceeding riches of the tender kindnesse and mercy of *God*, and the great loue wherewith he hath loved vs, that hath forgiven vs so great a debt, and freed vs from so vnspeakable confusion, *Ephes. 2. 4, 7.*

2. Wee should often looke vpon *Christ*, that hath borne all the malediction of the Law for

vs, and that both to moue vs to compassion, and mourning for our finnes, that so pierced him, *Zach. 12. 10.* And also to settle our selues against the feare of any of these miseries, seeing *Christ* hath fully paid our debts, and suffered the vttermost in our roomes: and further, if wee did often set before vs that maruelous passion of our *Lord* and *Sauour*, it might rauish our hearts to a greater loue towards him, and desire to bee with him to giue him eternall thanks.

3. Haue wee escaped so much danger, which sinne brought vs into? then let vs for euer be warned, and goe our wayes, and *sinne no more.* Let vs watch ouer our selues, that we be not bewitched by the deceitfulnesse of sinne. For heere wee may learne, that God can make sinne extremely bitter vnto vs, but especially let vs leaue sinne, euen because God hath dealt so graciously with vs.

4. It

4. It should teach vs with all compassion to pittie others with whom we conuerse, that yet liue in this misery, wee should strue with all effectualnesse of perswasion to draw them out of such an estate, and vse our vttermost power to pull them out of this fire, prouoking them to holinesse, and good workes, and exhorting and rebuking them with all instance, that they may not perish in so great condemnation, *Heb. 10.25.*

5. It should teach vs to endure all sorts of afflictions, that God shall please to try vs withall, and that because they are no way comparable vnto the punishments we are escaped from: and besides, God is pleased to cause them to worke our good: They try and encase our Faith in *Christs* merits: they make vs know our selues more thoroughly they mollifie & soften our hearts: they tame our *flesh*: they scour

our

our gifts from rust: they weane vs from the World, and excite the desire after, and care to provide for the World to come.

6. It should teach vs with all gladnesse of heart to remember our miseries, as *waters that are past*, and establisth our selues in a daily solace, especially in the expectation of the full and finall deliuerance from all the remnants of distresse in the day of Christ, when God shall bee made *maruellous in them that beleene*,

2. Thess. 1. 11. And the more wee should lift vp our heads, vpon whom the ends of the World are come, because the day of that redemption draweth neere. Let vs euer say with *David*, *Psal. 16. 6.*

The lines are fallen vpon mee in pleasant places: yea, I haue a faire heritage: and The Lord hath drawne vs out of many waters: Let vs therefore loue the Lord dearly, and reioyce alwayes in the Lord, *Phil. 4. 4.*

Psal. 21. 24

CHAP XI.

The estate of Grace.

Ephes. 1. 4.

As he hath chosen vs in him, before the foundation of the World.

Hitherto of the second estate of man.

The third estate is *the estate of Grace*, which is three wayes to be considered :

First, in respect of the means of the foundation of it.

Secondly, in respect of the subiect of the possession of it, which is the Church.

Thirdly, in respect of the degrees of application, and manifestation, which are two :

viz. $\left\{ \begin{array}{l} \text{Iustification.} \\ \text{Sanctification.} \end{array} \right.$

The meanes of foundation is two-fold.

1. Election in God.

2. Redemption in Christ.

Concerning Election, there are these euident Principles.

First, that there was a choice and Election made by GOD, Ephes. 1. 4. As he hath chosen vs in him, before the foundation of the World.

Secondly, that this choice was before the foundation of the World, Ephes. 1. 4. as immediately before, Rom. 9. 11. For ere the Children were borne, and when they had done neyther good nor euill, that the purpose of God might remayne according to the Election, not by workes, but by him that called, &c.

3. That onely some men are chosen, not all men. If all w^e c^e taken, how could there be Election? &c. Matth. 20. 16. Many are called, but few chosen, Matthew 22. 14.

4. That the cause of our Election is the onely free grace of God,

1.

2.

3.

4.

God, not our workes, Ephes. 1. 5. Who hath predestinated us to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, &c.

Rom. 9. 15, 18. For hee saith vnto Moses; I will haue mercie on him, to whom I will shew mercie: and I will haue compassion on him, on whom I will haue compassion.

Therefore hee hath mercie on whom he will, and whom hee will he hardneth.

5.

5. That Gods Election is vnderstandably changeable, all the Elect shall be saved, Rom. 8, 30. Moreouer whom he predestinated, them also hee called; and whom hee called, them also he iustified; and whom hee iustified, them also hee glorified, &c.

Isaiah 46. 10. (My Counsaile shall stand, and I will doe what I soeuer I will.

2. Tim. 2. 19. But the fowle datin

ation of God remayneth sure,
and hath this seate; The Lord
knoweth who are his, &c.

John 6.37. All that the Fa-
ther giueth me, shall come to me;
and him that commeth to mee, I
cast not away.

Matth. 25.34. Then shall the
King say to them on the right
hand, Come yee blessed of my Fa-
ther; inherit yee the Kingdome
prepared for you from the foun-
dations of the World.

The consideration of this Do-
ctrine of Mans Election should
teach vs diuers things:

I. Euerie one of vs should
studie this Doctrine of our Ele-
ction, and labour to make it sure,
seeing here lyeth the foundation
of all grace: now one labour-
eth both, if wee make our cal-
ling sure, we make our Election
sure, 2. Pet. 1. 10. and wee may
be sure our Calling is right, if
wee adde vertue to our Faith, if
we can find the gi'ts of grace in

I.

our hearts; for this (I say) we must studie the doctrine of the signes.

We may know our *Election* by two sorts of signes: the one respects God: the other, respects our selues. God declares his eternal choice by diuers markes of it, and Man prooues himself to be elect of God by diuers tokens of it.

God shewes whom hee hath chosen from euerlasting three manner of wayes:

1. By *Election* in time, when God separates a man from the World vnto himselfe and his seruice; it is a manifest signe of Election: shewes an eternall choice when God singles a man out from the multitude of carnall & carelesse men, and inspires him with an vnchangeable resolution to deuote himselfe to God: it is an euident declaration of Gods predestination to glorie; God separates a Man from the World when hee makes him awearie of

wicked and vnprofitable societie; and takes away from him the taste in earthly things, so as the loue of the World is not in him; and sanctifies him to his owne vse.

2. By the cōtētainment God giues them in his House, and especially by the efficacy of the Word, and principally by the life of the promises: for God makes his Word a Word of power, and the Holy Ghost falls upon their hearts and they at sometimes feelee a marueilous assurance in hearing, and so much comfort, that they can receiue the Word, though it bee with much affliction, and reioyce greatly in it; and the Word transformes them also to a constant desire of practice, and imitation of the godlinesse of the Saints, 1. *Thess.* 1. 4, 5, 6. *Knowing beloved Brethren, that ye are Elect of God.*

For our Gospell was not unto

you in word onely, but also in power, and in the Holy Ghost, and in much assurance:

And yee became followers of us, and of the Lord, and received the Word in much affliction, with much ioy of the Holy Ghost.

Psal. 65. 4. Blessed is he whom thou choosest, and causest to come to thee, he shall dwell in thy Court, and we shall bee satisfied with the pleasures of thine House, euen thy holy Temple.

Rom. 9. 8. 11. That is, the which are the Children of the Flesh, are not the Children of God: but the Children of promise are counted for the seed.

3. By the sanctification of their afflictions, euen by the many experiences of Gods loue in afflictions, as when God comforts their hearts in the midst of distresse, when they come to him making their moaue; and when he turnes the crosse to a blessing to them, making them more hum-

humble by it, exercising their gifts, purging out their sinne, &c. and at the length giuing gracious deliuerance, causing all to worke together for the best, so as they themselues being *Iudges*, they can say it was good for mee, that I was afflicted, *Rom. 8. 28, 29.*

Also we know, that all things work together for the best to them that loue God, euen to them that are called of his purpose, &c.

Psal. 119. In many places.

Now as God manifest his owne choice by these & such like signes; so the godly make sure their owne *Election* by diuers markes of it, as generally by the sanctification of the *Spirit*, and beliefe of the truth, *2. Thess. 2. 13.*

But we ought to giue thanks alway to God for you brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the *Spirit*, and the Faith of truth, so in particular.

1. By the vertues of *Christ* which more or lesse in some measure shine in them, such are *Humility, Piety, Knowledge, Temperance, and contempt of the World, patience in aduersity,* and other excellent *sauiing graces* in them, *2. Pet. 1. 5, 6, 7, 10. 1. Pet. 2. 9.* By their fruits you may know them, *Iohn 15. 16.*

Secondly, by the affections of godlinesse that are in them about all others, *Ephes. 1. 5. 1. Iohn 3. 14.* They approue themselves to be *elect* by loue; that is, by their great affections to God, to the Word of God, and his Ordinances, and by their brotherly kindness to the godly, and this loue is the more euident marke, when it lasts euen in affliction, when no distress makes vs abate of our affection to GOD, or good things, or good Men. *Rom. 8. 28.*

3. By their *Priesthood*: God elect are a *Kingdome of Priests*, they

they offer God daily Sacrifice, they have the spirit of prayer, and they daily mortifie (the beast) their finnes: vpon the Altar of Christ crucified. So then by their praying and their mortification, Gods elect may bee evidently knowne, 1. *Pet.* 2. 9, 10.

4. Fourthly, they are vsually knowne by the opposition of the World: If they were of the World, the World would spare, and loue his owne: but because they are chosen out of the world, therefore the world hates them, and pursues them with reproaches; and indignations of all sorts, *Iohn* 15. 18, 19. If the World hate you, you know that it hated me before you.

If yee were of the World, the World would loue his owne: but because ye are not of the World, but I haue chosen you out of the World, therefore the World hateth you.

2. If we find assurance of our

Election, wee should with all thankfulness acknowledge Gods goodnesse to vs, and the riches of his free grace, as the *Apostle* teacheth vs, *Ephesians* 1.3. and *2. Thess. 2.13.* But wee ought to giue thanks alway to the Lord for you Brethren, beloued of God because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the Faith of Truth, and so rest in this happinesse, our chiefe desire to God should be still to vouchsafe vs this fauour to blesse vs with the fauour of his chosen, *Psal. 106.4,5.* Remember mee, O Lord, with the fauour of thy people, visit mee with thy Salvation.

That I may see the felicitie of thy chosen, and reioyce in the glory of thy people, and glory with thine inheritance.

And for euer stand and gaze at the maruellous riches of Gods grace, that suffered vs not to per-

rish in the condemnation of the World.

3. Our *Election* should worke vpon vs a wonderfull care of holinesse of life. Are we Elect? then how should wee confirme our selues in separation from the World? shall wee euer loue the World and the things thereof, that heare, that God hath chosen vs out of the World? Yea, why fashion we our selues vnto this World? *Rom. 12.2.* And fashion not your selues like vnto this world but bee ye changed by the renewing of your minde, that ye may proue, what is the good wil of God, & acceptable, & perfect.

Deut. 14.2. For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to bee a precious people vnto himselfe aboue all the people, that are vpon the Earth.

God hath chosen vs, and called vs with a holy calling; and therefore we should, as a people
pe-

peculiar vnto him, bee zealous of
all good workes, and shew forth
the vertues of him that called vs,
and walke before him with all
desire to please him, that hath
thus Elected vs; we should euer
bee readie to choose the Lord to
be our God; and to shew it by a-
uouching him, and by walking in
his wayes, as these Scriptures
plentifully shew.

Deut. 7. 6, 7. For thou art an
holy people vnto the Lord thy
God; the Lord thy God hath cho-
sen thee to bee a precious people
vnto himselfe, above all the peo-
ple that are vpon the earth.

The Lord doth not set his loue
vpon you, nor chuse you, because
ye were more in number then any
people: for ye were the fewest of
all people.

Deut. 26. 16, 17. This day the
Lord thy God hath commanded
thee to doe these Ordinances,
and Lawes, keepe them therefore,
and doe them with all thine
heart.

heart, and with all thy Soule.

Thou hast set up the Lord: this day to be thy God, and to walk in his wayes, and to keepe his Ordinances; and his commandements, and his Lawes, and to hearken to his voyce.

Ephes. 1. 4. As he hath chosen us in him before the foundation of the world, that wee should be holy, and without blame before him in love.

1. Pet. 2. 9. 15. But yee are a chosen generation, a royall Priesthood, an holy Nation; a peculiar people, that yee should shew forth the vertues of him, that hath called you out of darknesse into his marvellous light.

As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruants of God.

Wee should giue our names to God, as they that will subscribe and deuote themselves only to the God of Iacob, Isaiah 44. 1. 5. Yet now heare, O Iacob)

my

my seruant, and Israel, whom
haue chosen.

One shall say, I am the Lord
another shall bee called by the
name of Iacob, and another shall
subscribe with his hand vnto the
Lord, and name himselfe by the
name of Israel.

4. It should teach vs to imi-
tate God, and chuse the godly
as the persons we would most
obserue, admire, loue, defend
and liue withall, *Iohn 15. 17.*
*These things command I you
that ye loue one another, Iohn 15.*
26. And I haue declared vnto
them thy name, and will de-
clare it, that the loue wherewith
thou hast loued mee, may bee in
them, and I in them, &c. Yet
wee should not haue the glori-
ous faith of *Christ*, in respect of
persons to despise poore *Chri-*
stians; and onely respect great
men: for God hath chosen the
weake things of this World to
confound the mightie, and the
poore

more hee hath chosen to bee
made heires of the Kingdome,
and rich in faith, *James 2. 5.*
Cor. 1. 27. Yea, wee should be
content, as the *Apostle* saith, to
offer all things for the *Elects*
ake, seeing they are so deare to
God, *2. Tim. 2. 10.*

3. Lastly, this doctrine of *E-*
lection should fill the hearts of
all the godly with vnspeakeable
reioycing: *Euerlasting ioy* should
bee upon their heads, and sor-
row and mourning should flye a-
way: and the rather, if they con-
sider the marucilous priuiledges
of their *Election*, and the won-
derfull happinesse, vnto which
they are chosen of God. For if
by the former signes thou know
thy selfe to bee one of Gods
Elect.

First, thou art sure of thy sal-
uation, and the glorie of heauen
when thou diest, *2. Thess. 2. 13.*
14. Whereunto hee called you
by the *Gospell* to obtayne the
glorie

glorie of our Lord Iesus Christ.

2. The loue of God to thee is vnchangeable; God will neuer cast off the people whom he hath chosen, Rom. 11. 2. God hath not cast away his people whom he knew before.

3. Thou art sure of gracious entertainemēt in Gods house and sweete communion with God whilst thou liuest, Psal. 65.

4. Blessed is he whom thou choosest, and causest to come to thee. hee shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine house, euens in thine holy Temple.

Esa. 65. 13. 14. Therefore thus saith the Lord God, Behold my seruants shall eate, and yee shall be hungry: behold, my seruants shall drink, & ye shall be thirstie: behold, my seruants shall reioyce, and yee shall be ashamed.

Behold, my seruants shall sing for ioy of heart, and yee shall cry for sorrow of heart, and shall howle

able for vexation of mind.

4. Thou shalt be sure of protection against all aduersaries, that are, or can rise vp against thee, *Isa. 41. 10. 11. 12. 13.* Feare thou not, for I am with thee: bee not fraide, for I am thy God, I will strengthen thee, and helpe thee, and will sustaine thee with the right hand of my iustice.

Behold, all they that prouoke thee shall bee asbamed and confounded, they shall be as nothing; and they that strue with thee shall perish.

Fifthly, all thy afflictions shall bee sweetned vnto thee, and worke together for the best, *Rom. 8. 28.* Also, wee know that all things worke together for the best, vnto them that loue God, euen to them that are called of his purpose.

6. In all thy suites to God, thou art sure of audience, and compassionate respect, howsoeuer thou bee neglected in the World

World, *Iohn 15. 16.* Ye haue chosen mee, but I haue chosen you, and ordained you, that yee should bring forth fruit, and that your fruit remaine, that whatsoeuer yee shall aske of the Father in my name, he may giue it you.

7. Christ will graciously communicate to thee the secrets of God, and the mysteries of the Kingdome, vsing thee therein as a most deare and carefull friend. *Iohn 13. 15. 16.*

8. Lastly, all complaints brought vnto God against thee are sure to be non-sued and cast out, so as nothing can be laid to thy charge, nothing can condemn thee, in as much as Christ hath payed all thy Debts, and sitteth at the right hand of God to make request for thee, *Rom. 8. 33.* Who shall lay any thing to the charge of Gods chosen? It is God that iustificieth, &c.

CHAP. XII.

Of Christ.

Act. 4. 12.

Neither is there salvation in any other: for among Men there is given none other name under Heauen, whereby we must be saved.

Hitherto of Election.

The second fundamental meanes of grace, is *Christ*, concerning whom the *Principles* respect cyther.

1. His Person.

2. His Office.

The *Principles* concerning his person, looke either

1. Vpon his *diuine nature*.

2. O, vpon his *humane*.

The *Principle* that concernes his diuine nature is this: That
Iesus

Iesus Christ is very God, and that he is God, may bee proued

1. First, by testimonie of Scripture, Esa. 9. 6. For vnto vs Childe is borne, and vnto vs sonne is giuen, and hee shall call his name Wonderful, Counsellor the mightie God.

Iohn 1. 1. In the beginning was the Word, and the Word was with God, and that Word was God.

Rom. 9. 5. Of whom are the fathers; and of whom, concerning the flesh, Christ came, who is God ouer all, blessed for euer. Amen

1. Tim. 3. 16. And without controuersie great is the mystery of godlinesse, which is, God is manifested in the flesh, iustified in the spirit, &c.

1. Iohn 5. 20. But wee know that the Sonne of God is come, & hath giuen vs a mind to know him; which is true: and wee are in him that is true, that is, in the Sonne Iesus Christ, this same

God, and eternall life.

2. By the diuine proprieties
giuen vnto him, as *Eternitie*,
John 1. 1. John 17. 5. Omnipot-
encie, *John 3. 31. Phil. 4. 13.* Sa-
lour, King of Kings, and the
like.

3. By diuine workes done by
him, as *Creation*, *Coloss. 1. 16.*
Forgiuenesse of sinnes, *Mat. 9.*
Working of miracles, *John*
10. 25.

4. By the diuine honour due
vnto him, as *Adoration*, *Psalms.*
Psalm 11. Hebr. 1. 8. and beleeuing
in him.

5. By the conquest the Gos-
pell hath made in the World,
Tim. 3. 16. and that not by any
small power, *Zacha. 4. 6.*

6. By the patient suffering of
his Saints, *Renel. 12. 11.* But
they ouercame him by the bloud
of the Lambe, and by the word
of their testimonie, and they lo-
ued not their liues vnto the death
&c.

But

Question
Answer

But why was it needfull he should be God?

For two causes chiefly.

1. The one was the greatness of our euill, which no creature could take off vs, viz. 1. the grieuousnesse of our finnes. The immense and intollerable waight of Gods anger. 3. The *Empire* of death. 4. The tyrannie of the Diuell.

2. The other was the greatness of our good; which none but God could restore; viz. 1.

An obedience to iustifie man.

2. The image of God, 1. Cor. 11. 1. 30. 1. Coloss. 3. 10.

If our Sauour be the Son of God, yea, God himselfe, then holds it no robberie to be equall with God,

Then it may first serue for humiliation, and so,

1. To the world: In which this glorious light hath risen and yet their darkenesse comprehended it not, *Iohn 1. 9. 10.*

To the very godly, because
they are not so affected, as may
come this marueilous glorie
of the Sonne of God; it should
much abase vs, that wee haue
such thoughts and affections to
like that notice wee should of
his Sonne of Righteousnesse, so
manifestly in the Gospell shi-
ning amongst vs; wee doe not
receiue him, and conceiue of
him as this Doctrin teacheth
; how often hath hee come
amongst his owne, and his
owne receiued him not? *Iohn*
11.

For instruction, and so it
should worke in vs,

1. *Illumination*, to see the
greatnesse of the Mysterie of
Godlinesse, that tels vs of God
manifested in the flesh, 1. Tim. 3.

6. Our Eyes should in this
point receiue sight and clea-
ring. This Doctrin should
shine in our hearts, as the *Sunne*
in the Firmament; wee should
neuer

neuer rest in forming our selues
 heerein, and praying for discer-
 ning, till (after much neglected
 vnbeleefe past) wee could
 with *Thomas, My Lord, and my*
God, Matth. 15. 16. Iohn 20. 19.
This is the Rocke, vpon which
the Church is built.

2. The estimation of his suffe-
 rings for vs; this bloud of
 new Testament, was the bloud
 of God, *Act. 20. 28.*

3. The celebration of his pro-
 fess; is he *God ouer all*? then
 him be blessed for euermore, *Rom.*
9. 5. Who is God ouer all, blessed
for euer. Amen.

4. The adoration of his per-
 son, when God brings forth his
 onely begotten Sonne, let all
 Angels of Heauen worship him
Hcb. 14.

5. Faith: this should make
 vs beleue in him, and relye
 on the sufficiency of the
 redemption in him; yea, we should
 neuer rest, till we know him,

that we are in him: For this is eternall life, *Ioh. 1.7.* The same came for a witnesse to beare witnesse of the light, that all Men through him might beleene. *1. Ioh. 1.9.* But we know that the Sonne of God is come, and hath giuen vs a mind to know him, which is true, and wee are in him that is true, that is, in the Sonne Iesus Christ, the same is very God, and eternall life.

Thirdly, the consideration of the Diuinitie of Christ should wonderfully comfort vs; and so it is vsed in diuers Scriptures. For if he bee God, then hee is full of grace to supply our wants, *Ioh. 1.14. 16.* He is infinite in righteousnesse to iustifie vs, *Iere. 23. 6.* The gouernement being on his shoulders: he will euer be knowne to be wonderfull: as a Counsellor to direct vs, as a mightie God to defend vs; as an everlasting Father to loue vs, and pittie vs, and spare vs, and beare with our in-

H firmi-

firmities; as a *Prince of Peace*, to preserve vs in our reconciliation with God, and to fill vs with peace that passeth all vnderstanding: and that we may not doubt of perseuerance, the Prophet assures vs, that *of the encrease of his gouernement and peace, there shall be no end*: for he will order vs, and establish vs hencefoorth, and for euer.

CHAP. XIII.

Of Christs humanitie.

Hitherto of the diuine nature of Christ: There are foure Principles concerning the humane nature of Christ: the one concerns the matter, the other three concerne the manner.

The first, that the Son of God was incarnate, did assume the true nature of man, and was a verie man amongst vs, *Ioh. I. I. In the beginning was the Word, and*

the Word was with God, and
that Word was God. 14. And
the Word was made flesh and
dwelt amongst us, and wee saw
the glorie thereof as the glorie
of the onely begotten Sonne of
the Father, full of grace and
truth.

Heb. 2. 14. For as much then
as the children were partakers of
Flesh and Bloud, he also himsele
likewise tooke part with them. 16
For hee in no sort tooke the An-
gels, but he tooke the seede of A-
braham.

1. That he was not conceiued
as other men, but by the ho-
ly Ghost, Luke 1. 35. And the
Angell answered and said vnto
her, the holy Ghost shall come up-
on thee, and the power of the most
high shall ouersadow thee: there-
fore also that holy thing which
shall be borne of thee, shall be cal-
led the Sonne of God.

Matth. 1. 20. Feare not to
take Marie for thy Wife; for that

which is conceived in her is of the holy Ghost.

3. That hee was borne of a Virgin, Esa. 7. 14. Therefore the Lord himself wil giue you a signe. Behold, the Virgin shall conceive and beare a Sonne, and shee shall call his name Eminent.

Matth. 1. 18. Now the birth of Iesus Christ was thus: when his mother Marie was betrothed to Ioseph; before they came together, shee was found with Child of the holy Ghost.

Gene. 3. 15. I will also put enmitie betweene thee and the woman, and betweene thy seed & her seede, hee shall breake thine head, and thou shalt bruise his heele.

4. That his humane nature did subsist in the diuine nature, and so both made but one person, Colos. 2. 9. For in him dwelleth all the fulnes of the Godhead bodily.

Luk. 1. 35. And the Angell answered and said vnto her: The holy Ghost shall come upon thee, and

and the power of the most High
shall overshadow thee: therefore
also that holy thing which shall be
borne of thee, shall bee called the
Sonne of God, &c.

The vses may bee rayfed seue-
rally from each of the *Princi-
ples*, and so: First, the doctrine
of the incarnation of *Christ* may
serue,

1. For information, and that
both of the loue of God, and of
his wisdom, which both shine
in this worke: His loue, in that
hee sent vs a Sauour to take our
nature: and his wisdom, in that
he sent vs his Sonne.

But what neede was there that
Christ should bee incarnate, and
take Man's nature rather then any
other?

First, that satisfaction might be
made to God in the same nature
that had offended.

2. Because without effusion
of bloud, there could bee no re-
mission, *Heb. 9. 22.*

Question

Answer

H 3

3. Be-

3. Because a *mediator* should be meete to deale betweene both parties; therefore he is *God* for the busines with his Father, and man for the businesse with men.

4. That so he might haue the right of the kinsman to redeeme vs, and so of adoption, *Iere. 32. Ruth. 3. 13.*

5. To assure our resurrection. But why was the second person in *Trinitie* incarnate?

Question

Answer

It was most conuenient, & comely it should be so.

1. By the Son was Man made at the beginning, and therefore fitly by him was he redeemed.

2. Hee most fitly repaired the Image of God in vs, who was himselfe the Image of his father.

3. Hee that was the Sonne of God, most conueniently made vs the Sonnes of God.

2.

Secondly, for instruction, and so it should teach vs;

First, to acknowledge both natures in *Christ*, and know, it is necessary

necessity

necessitie to saluation to confesse
his glorie in both.

2. It should worke vpon vs
the impressions of humilitie. This
is a matchlesse example of humi-
litie, that *he*, that was equall to
the Father, should make himselfe
so low, as to take vpon him the
forme of a seruant, &c. as it is vr-
ged, *Phil. 2.6.7.*

It were intolerable shame for
vs to mind our owne things, or to
stand vpon our glory, & greatnes.
Oh, how should this make vs ea-
sily denie our selues, if we could
thoroughly thinke vpon it?

Thirdly, it should stirre vs vp
wonderfully to a desire to come
vnto *Christ*, and to bee made one
with him, and to be like him. He
drew neere to vs, when hee tooke
our nature; and shall not we draw
neer to him in imitation of his na-
ture, & shew forth his vertus? He
descended frō heauen to vs, & shal
not we ascend to heauen to him?

Fourthly, this may serue for

great humiliation to all such, who receiue not the Son of God: but he hath taken our nature, and dwelt amongst vs, and saw we his glorie, as the glorie of the only begotten Son of God: and are we yet ignorant of him? doe we yet neglect to come vnto him?

Lastly, the incarnation of *Christ*, is the very fountaine of all our comfort. It is the sunne-shine of religion, wee should reioyce in it aboue all things. There should bee no godly man, but his heart should leap within him vpon the thoughts of this glorious grace of God. The *Angels* of heauen sang in the Ayre, when they brought this tidings; & can we sit desolate in heart, to whom a Sauiour is borne, & for whom he was incarnat? Luk. 2. 10.

Christs incarnation is the most cleare looking-glasse to shew forth the wisdom mercie, truth and iustice of God. This was a worke farre aboue the creation

of man; this doctrine is comfortable in the very respect of the honour done to the nature of man, in that God hath ioyned man so neerely to himselfe; and it imports a wonderfull loue, that *Christ* doth now vchangeably beare to man, being himselfe of the same nature: but especially it should swallow vp all earthly discontentments to consider; that God hath giuen him to vs, and *Christ* is all this for our sakes, *Esay 9.6. For vnto vs a childe is borne, and vnto vs a sonne is giuen, &c.* How should *Christ* onely bee vnto vs in stead of all things? The very peace we haue by him should enflame vs, peace aboue vs with God and the *Angels*: peace within vs with our owne consciences; peace about vs with all creatures, *Luke 2.14.* and specially it should establish vs in the assurance of the accomplishment of all that yet remaines of our full redemption:

we neede not doubt of his intercession, our suite must all neede speede well, there sits one at the right hand of God, that is our owne flesh and bloud; and wee neede not feare the last iudgement. It cannot but bee well with vs, if our owne brother be our *Iudge*: we should not be afraid in the meane time in the euill day: He will succour vs, he hath had experience of the frailty of our nature, and therefore hath a feeling of our infirmities, and will helpe vs in all time of our neede. Heb. 2. 18. *For in that he suffered, and was tempted, he is able to succour them that are tempted.*

Heb. 4. 15. *For wee haue not an high Priest, which cannot be touched with the feeling of our infirmities: but was in all things tempted in like sort, yet without sinne.*

Yea, the very glorie of Christ in heauen is by this meanes ours. Christ is my portion, my flesh,
and

and my blood, where my portion raigneth, there beleue I, that I raigne; where my flesh is glorified, there I thinke my selfe in glorie; where my blood ruleth, there thinke I my selfe exalted.

And all this is the more comfortable, if we consider, that God had not respect of persons in this, which may appeare by the manifestation of the incarnation. It was reuealed to shepheards, and to the Wise men; the one poore, the other rich; the one learned, the other vnlarned; the one *Gentiles*, the other *Jewes*; the one neere, the other farre off. This light appeared to *Anna* a woman, as well as to *Simeon* that iust man. And besides note the wonderfull wisdom of God in the maner of reuealing *Christ*: viz. to euery one according to his owne estate. For to *Simeon* and *Anna*, as more spirituall persons, the Natiuitie was reuealed by the instinct of the Spirit.

Spirit. To the *Shepherds* as ruler men, by the voice and speech of *Angels*. To the *Priests* and *Scribes* that searched Scripture by an Oracle of the Scripture. To *Herod* a stranger, by the testimonie of the *Wise men* that were strangers. To the *Wise men*, that were students of *Astrologie*, by the rising of a new starre.

CHAP. XIV.

Of the Conception of Christ.

THUS much of the uses of the incarnation of *Christ*: the uses of *his conception* follow.

The doctrine of his conception by the holy Ghost may serue

First, for information, and that in diuers things:

First, concerning the wonder of this birth, here is a new birth giuen to the world, neuer such one before: hee that is the *only Son in Heauen*, is by this meanes

the onely Man on Earth to be admired. When God was to be made visible on earth, and to come to dwell amongst Men, a heavenly Temple is provided for him; the holy Ghost builds him a Temple in the Wombe of a Virgin.

2. Concerning the freedome of *CHRIST* from Originall sinne, we might aske, How could Christ bee free from sinne, seeing he came of *Adam*, whose nature was infected in all his posteritie?

Question

Now this is answered in this principle : for *Christ* came of *Adam*, but not by *Adam*, but by the holy Ghost : The holy Ghost miraculously formed *Christs* body of the substance of the *Virgin*, stopping the course of originall sinne, and sanctifying it : sinne comes into the World by propagation onely.

Answer

3. Concerning the sufficiency of the sacrifice of *Christ* : It must needs bee an admirable
sacri-

sacrifice, that is thus fitted from the Wombe.

4. Concerning the superstition of the *Papists* about the *Virgin Marie*: for they attribute the puritie of *Christ's* nature to the holinesse of the *Virgin*, that shee was without sinne; whereas it is euident, it is to bee attributed to the holy Ghost.

5. Concerning the possibilitie for *Christ* to be borne of a *Virgin*: It is as easie for God to frame vnto *Christ* a body in the Wombe of a *Virgin*, as to make mans body at the first of the mine of the Earth:

2.

Secondly, for *Instruction*, and so this conception by the Holy Ghost should teach vs:

First, to be wise to sobrietic, in this mysterie of the incarnation of *Christ*, a purer sense, and a cleaner hearing, is called for heere: the overshadowing of the *Virgine* shewes, that wee must bring faith to beleue the mysterio

mylterie without further inquiring.

2. To desire feruently the sanctifying of our natures, that we as his members may be conformed vnto him as our head, and so wee are, if *Christ* bee conceiued in our hearts by the holy Ghost, as he was conceiued in the Wombe of the *Virgine*, Gal. 4. 7.

For consolation, and so his conception is comfortable, especially in two things ::

First, the holinesse of his conception will iustifie vs from the unholinesse of our conception, and quit vs from the guilt and filth of originall sinne.

Secondly, it may comfort vs in the expectation of our perfect holinesse. Hee that was so carefull to haue his naturall bodie fitted so exquisitely, will not neglect his mysticall bodie the *Church*, but will loue it, and wash it, till it bee without

out spot and wrinkle, and the
rather because it is bone of his
bone, and flesh of his flesh; *E-*
phes. 5. 25. 26.

And thus of the use of the con-
ception.

CHAP. XV.

Of Christ as borne of a Virgin,

THirdly, in that our Sauiour
was borne of a *Virgin*, it
may serue,

First, for *Information*, and so,

I. Concerning the marue-
lous wisdom of God in the
manner of our Saluation: By a
Woman came sinne and death
into the World: and loe here the
seed of the woman breakes the
Serpents head. The *Diuell* got
to bee the god of the world, by
beguiling a Woman. Now see
how the *LORD* hath deuised
to destroy his Dominion by one
made

able of a Woman: they were
with *Virgins*, affianced to Hus-
bands, but not yet knowne of
Man.

But might some one say, This
is beyond beliefe, that a *Virgin*
should bring forth, and yet re-
maine a *Virgin*, hauing neuer
knowne Man, this seemeth to be
incredible.

Obiect.

Sol. If it had beene a thing,
which had no resemblance in na-
ture: yet it had beene nothing to
beleeue the power of the God of
Nature: but yet there is instance
of things borne in Nature with-
out generation. The *Bees* haue
young, and yet know not Mar-
riage: The *Easterne-bird*, the
Phoenix is borne, and new-borne
successiue, and yet without pa-
rents; and shall wee hold it be-
yond beliefe for God to doe this
great worke vpon him, that was
to restore the World? *Christ* is
like the flowre, which liath the
Heauen for Father, & the *Earth*
for Mother.

Solution.

But

Obiect.

But how can it become the greatnesse of the Sonne of God to abase himselfe to lye in the wombe of the *Virgin*?

Solut.

The *Sunne* in the firmament receiues not infection from any place, nor can any thing cast in to the fire steyne it; much less can the Son of God be polluted by being borne of a *Virgin*.

Secondly, this may furnish us with an argument against *Trinitarian* substantiation. The Scripture teacheth vs to beleeeue, that *Christ was made of a Woman* Gal. 4. 4. but not a word is there that hee should bee made of a piece of bread.

2.

Secondly, hath God created this new thing in the world, that a Woman should compass a Man? why then do we go about to settle we not our hearts directly vpon this *Iesus*, who is assigned vs thus wonderfully of God to be our way, our light, and our

life? This very Doctrine was v-
sed long since to rebuke mens
extreame distractions, and losse
of time, and labour, in the way
to the Kingdome of Heauen,
Jerem. 31. 21.

Yea, this doctrine ought to
be vnto vs Gods signe, that hee
will deliuer vs certainly, and
fulfill all his promises; and it ex-
treainly threatens the vnbeliefe
of man, as the *Prophet Isaiah*
saith it in the dayes of *Ahaz*,
Isaiah. 7. 14.

Thirdly, this should kindle
in vs a vehement desire to haue
God reueale his Sonne in vs, and
to haue *Christ* borne in our
hearts: wee thinke the *Virgin*
blessed aboue women, that *Christ*
was conceived in her wombe
(which certainly is a great won-
der) & we were blessed amongst
men and women, if the Lord
Iesus be conceived in our hearts,
and wee keepe our selues chaste
Virgins to him.

There

There hath beene foure wayes of making man :

The one was to make Man without eyther Man or Woman, so was *Adam* made.

The second was to make Man without a Woman, so was *Eue* made.

The third was to make Man by both Man and Woman, and so wee their posteritie are made.

The fourth way, was to make Man without Man by Woman onely, and so was *Christ-man* made.

Now if we admire the first, second, and fourth of these ; why should wee not also admire the creating of a Man, without wombe, euen in the heart of a Man : Is it not a great wonder, that the Sonne of God should be formed in our breast ? and yet such is the worke of God in the birth of a *Christian* : *Christ* is formed in them, *Galath. 4. 9. My*

little

le Children, of whom I trauele
birth againe, untill Christ bee
in you.

CHAP XVI.

Of the personall Union.

AND thus of the birth of
Christ of a Virgin.

The personall Vnion may serue
both for Information, and for
Consolation.

For Information; concerning
the maruellous glory of Christ;
especially of the exaltation of
the humane nature. Heere is an
Vnion singularly wonderfull, and
wonderfully singular. Nay, what
say I, a Vnion? Why? there bee
so many Vnions in Christ; that
worthily all may bee said to bee
gathered together in one in him.
There is a naturall, personall, my-
sticall, and Sacramentall Union
in Christ.

I.

The naturall Union is with
the

the Father and the Holy Ghost
in one nature or essence.

The personall *Vnion* is this of
the diuine nature with the hu-
mane in one person.

The mysticall *Union* is of
Christ with the Church, in one
bodie.

The Sacramentall *Vnion* is of
the bodie and bloud of *Christ*,
with Bread and Wine in one Or-
dinance. This *Union* is not a
Vnion of inhabitation, as God
dwels in the Saints: nor of con-
sent onely, as the faithfull are one
in the Father and the Sonne: Nor
of *commixtion*, as Water and
Wine are one; nor of combina-
tion, as two boords fastened to-
gether are one: nor of composi-
tion, when of two things is made
some third thing in one. But it is
(I say) a personall *Vnion*, the hu-
mane nature of *Christ* being as-
sumed into *Union* with the per-
son of the Sonne of God.

From whence ariseth:

1. A speciall manner of subsisting in the humane nature of *Christ*, differing from other men. For soule and bodie make a person in other Men, but not so in *Christ*. For his soule and bodie are borne vp and subsist in his diuine nature. As the *Iuie* or *Misseltoc* growes without a root of it owne vpon the bodie of another tree; so is it with the humane nature of *Christ*: As soule and bodie in vs make one *Man*: so God and Man make one *Christ* in him.

I

2. A communication of Proprieties; so as that which is proper to one nature, is attributed to the whole person: so the Sonne of *G O D* was crucified, and bought the Church with his blood, *1. Corinth. 2.8.* *Acts 20.28.*

2.

3. The collation of Gifts vpon the humane nature after an vnpeakable manner: In respect of which the humane nature

3.

nature of *Christ* doth excell
Creatures, for Wisdome, Good-
ness, Holiness, Power, Maies-
ty and Glorie, in as much as the
God-head dwels in him bodily
Col. 2. 9. and so the second *Adam*
doth farre excell the first,

It was needfull *Christ* should
be God and Man in one nature.

1. That so he might reconcile
or make God and Man one
again.

2. That so hee might bee
meet *Mediatour*, as being a link
to both parties.

3. That he might pacifie God
by his death, which he could ne-
ther feele as God, nor ouercome
as man.

4. That the workes of Re-
demption done in the flesh, might
be sufficient price for sinne,
which the infinite GOD was
wronged.

Here is also consolation in this
Doctrine: for hence ariseth ma-
nifest reason of hope of pardon

and peace with God; and besides
 out of his fullness we may now
 receive grace, and a supply for
 all our wants. Here we have all
 the treasures of Wisdom and
 Grace in *Christ*; and hee is
 now able to bee a Fountaine of
 more good to vs, then euer the
 first *Adam* was of ill.

CHAP. XVII.

Of Christ as Mediator.

Hitherto of Principles con-
 cerning the person of
Christ: his Office followes.

The Principles concerning his
 Office, consider it either in the
 whole, or in the parts of it.

The whole Office of *Christ* is
 to bee a Mediatour, and so the
 Principles that concerne the me-
 diatorship are five:

First, that there is but one
 Mediator betwene God & man,
 even *Jesus Christ*, 1 Tim. 2. 5.

I

For

For there is one God, and one Mediatour betweene God and Man, which is the Man Christ Iesus.

Acts 4. 12. Neither is there Salvation in any other: for amongst Men there is given no other Name under Heaven whereby we must be saved.

Luke 2. 11. That is, that unto you is borne this day in the City of David a Saviour, which is Christ the Lord. Because there is none more mercifull, Hebrewes 2. 17. Nor more able Hebrewes 7. 25.

2. That the cause of our Salvation in his mediation is not merit in man, but grace in God and Christ, 2. Tim. 1. 9. Who hath saved us, & called us with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given to us through Christ Iesus before the World was.

Titus 3. 4, 5. But when the

mercifulnesse and love of God
our Saviour, toward Man ap-
peared.

Not by the workes of Righte-
nesse, which we had done, but
according to his mercie, hee saved
us, by the washing of the new
birth, and the renewing of the
Holy Ghost.

Ephes. 2. 8. For by grace are
we saved through Faith, and that
not of your selues; it is the gift
of God.

3. That this mediation was
from the beginning of the world,
and shall bee to the end, He-
brewes 13. 8. Iesus Christ yester-
day and so day, the same also is
for ever.

1. Pet. 1. 20. Which was ordai-
ned before the foundation of the
World, but was declared in the
last times for our sakes.

Reuel. 13. 8. Therefore all that
dwell upon the Earth, shall wor-
ship him, whose Names are not
written in the Booke of Life, of

the Lambe which was slaine from the beginning of the World.

For in the knowledge, designation, and acceptation of God, the two natures were accounted as vnited, and with him the things done and to be done, present and to come, are all one.

For explication of this Principle, if wee aske when the Mediator was giuen, it must bee answered three wayes.

1. If wee respect Gods Decree, hee was giuen before Eternitie, Ephes. 1. 4. *As he hath chosen vs in him before the foundation of the World.*

2. If wee respect the vertue and efficacie of his Mediation, hee was giuen when need was from the beginning of the world. Reuelation 13. 8. *Which was slaine from the beginning of the World.*

3. If wee respect his manifestation in the flesh, hee was giuen in the fulnesse of time: in

four hundred yeres agoe, Gal. 4. 4. But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Law.

1 Tim. 2. 6. Who gave himselfe a ranfome for all men, to bee a testimony in due time.

4. That without the mediation of Christ no flesh can be saved, Acts 4. 12. Neither is there Salvation in any other: for among men there is given none other name under Heauen, whereby we must be saved.

Pfal. 143. 2. And enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified.

James 3. 2. For in many things we sinne all.

5. That by the Mediatour a new agreement or contract was made with God, Ierciny 31. 33. But this shall bee the Couenant that I will make with the house of Israel: after those dayes
I 3. saith

saieth the Lord, I will put my Law in the inward parts, and write it in their hearts, and will be their God, and they shall be my people.

Heb. 8. 13. In that hee sayth, a new Testament, hee hath abrogated the old; now that which is disannulled, and waxed old, is ready to vanish away.

Rom. 3. 23, 24. For there is no difference, for all haue sinned, and are deprived of the glory of God, and are iustified freely by his grace through the redemption that is in Christ Iesus.

Galath. 3. 21, 22. Is the Law then against the promise of God? God forbid: for if there had beene a Law giuen, which could haue giuen Life, surely Righteousnesse should haue beene by the Law.

But the Scripture hath concluded all vnder sinne, that the promise by the Faith of Iesus Christ should be giuen to them that beleene.

For

For the explication of this principle we must vnderstand:

First, that the Scriptures make mention of three Covenants, that God hath made.

The one generall and terrene with all Creatures about their preservation from the vniuersall Deluge: of this *Genes. 9.* & what of this Covenant wee haue nothing to doe here.

The second was the Covenant, called the *Covenant of works*, this was made with all Mankind in *Paradise*, and stands still in force, since the fall, as men are in the estate of nature, the condition whereof on mans part is the morall Law.

The third was the agreement made with Man by meanes of the Mediator, this was called from the fall to the dayes of *Abraham*, the promise, as being continued in those words of promise, *Genesis 3.15.* I will also put enmitie betweene thee and

the woman; and betweene the
seed and her: Hee shall break
thine head; and thou shalt bruise
his heel, &c. words to note

From Abraham to Moses; it
was called the Covenant, Genes.
17. &c. From Moses to Christ;
and so still the Testament; and
as it stands in difference from the
Covenant of workes, it may be
called for all this time, the Co-
venant of Grace.

Secondly, that in this agree-
ment with God by the Media-
tor, the Mediator did undertake
for two things:

1. To pay all our debts, and
satisfie Gods Iustice; by a price
of infinite value; *Esay 53. 5.*
But hee was wounded for our
transgressions, hee was broken for
our iniquities; the chastisement
of our peace was upon him, and
with his stripes we are healed.

All mee like Sheepe have gone
astray, wee have turned every
one to his owne way, and the

Lord

Lord hath laid upon him the iniquitie of vs all.

Iob 33. 24. Then will hee haue mercie upon him, and will say deliuer him, that hee goe not downe into the pit : For I haue receiued a reconciliation.

1. Tim 2. 6. Who gaue himselfe a ranfome for all men to bee a testimonie in due time.

2. To purchase and merit for vs Gods fauour and Kingdome by a most absolute and perfect obedience, Ephesians 1. 6. To the prayse of the glory of his grace, wherewith hee hath made vs accepted in his beloved.

Thirdly, wee must vnderstand wherein these new Coucnants agree, and wherein they disagree.

These Coucnants agree in these two things : First, that they both were tendered to vs by God. Secondly, that they both require a full and perfect Righteousnesse, as the condition of eternall life.

They differ :

1. In the manner of knowing of them. For the Law or covenant of workes is knowne in some measure by nature, Rom. 2. 15. Which shew the effect of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing : But the Gospell or Covenant of Grace is not knowne at all by Nature : It is a *Mysterie*, Col. 1. 26. Which is the *Mystery* hid, since the World beganne, and from all Ages, but now is made manifest to his Saints,

1. Cor. 2. 7. But we speake the wisdom of God in a *Mysterie*, euen the hid wisdom which God had determined before the world, vnto our glorie.

2. Tim. 1. 10. But is now made manifest by the appearing of our Saviour Iesus Christ.

2. In the Ministers of both : Moses was the Minister of the Law,

Law, but Christ of the Gospell,
 Rom. 1. 17. For the Law was gi-
 uen by Moles, but grace and
 truth came by Iesus Christ.

3. In the meanes of attayning
 to the end common to both: the
 Law is a Law of workes, and re-
 quires doing, or else will not giue
 wages: but the Gospell is a Law
 of Faith, requiring beleeuing in
 him, that iustifieth the wicked,
 Romans 3. 21. But now is the
 Righteousnesse of God made ma-
 nifest without the Law, having
 witness of the Law, and of the
 Prophets.

Rom. 4. 5. But to him that
 worketh not, but beleeueth in him
 that iustifieth the vngodly, his
 Faith is counted for Righteous-
 nesse.

Romans 10. 5. For Moses
 thus describeth the Righteous-
 nesse which is of the Law: that
 the man which doth these things
 shall liue thereby, &c.

Againe the Law requires per-
 fect

not Righteousnesse in our owne persons, but the Gospell offereth the Righteousnesse of another to be received by Faith, Rom. 8. 3. 4. For that that was impossible to the Law, in as much as it was weak, because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh; that the Righteousnesse of the Law might bee fulfilled in us, &c.

Rom. 5. 19. For as by one mans disobedience many were made Sinners; so by the obedience of one shall many also, bee made righteous. Rom. 10. 4. For Christ is the end of the Law for Righteousnesse, unto everyone that beleueth.

The Law requires our debts every farthing, the Gospell publisheth the Acquittance of the Principall, by reason of the satisfaction of the Suretie. The Law giues Heauen, as Wages for

for worke done; the Gospell
giues Heauen grates.

4. In effects or efficacie; the
Law requires good workes, but
giues no power to doe them,
Deut. 29. 4. Yet the Lord hath
not giuen you an hart to perceiue,
and eyes to see, and eares to heare
vnto this day: but the Gospell
giues the Spirit of God, which
worketh what he requireth, Ier.
31. 33. But this shall be the Co-
uenant that I will make with the
house of Israel: After those daies
saith the Lord, I will put my Law
in their inward parts, and write
it in their hearts, and will be their
God, and they shall be my people.

Ezech. 36. 27. And I will
put my Spirit within you, and
cause you to walke in my Sta-
tutes; and ye shall keepe my iudg-
ments, and doe them.

2. Cor. 3. 9. For if the ministry
of condemnation was glorious,
much more doth the ministrati-
on of righteousness exceed in glory.

The

The Law shewes the disease, and the Gospell cures it; *Rom. 7.6*; But now we are deliuered from the Law; being dead vnto it, wherein we were holden, that wee should serue in newnesse of Spirit, and not in the oldnesse of the letter.

24. O wretched Man that I am, who shall deliuer me from the body of this death? &c.

The knowiedge of sinne is by the Law, but that which heales vs, is the tidings of remission in Iesus Christ.

5. In the persons, to whom they belong: the Law is for the vnrighteous, *1.Tim. 1.9*. Knowing this, that the Law is not giuen vnto a righteous Man; but vnto the lawlesse and disobedient, to the vngodly, and to the sinners, to the vnholly, and to the prophane, &c.

But the Gospell belongs to the poore and penitent, *Luke 4. 18*. The Spirit of the Lord is vpon

in me, because hee hath annointed mee, that I should preach the Gospel to the poore; he hath sent mee, that I should heale the broken heart, that I should preach deliverance to the captives, and recovering of sight to the blinde, that I should set at libertie them that are bruised, &c.

The Vses may be.

First, for consolation vnto all the godly; and this comfort in their *Mediatour*, and the new covenant in him may bee the more distinctly formed in vs, if we consider:

1. The priuiledges and benefits wee reape by this new Covenant.
2. The properties of the Covenant.
3. The persons to whom it may belong.

For the first, by meanes of the *Mediator* in this new Covenant, wee receiue many admirable prerogatiues and blessings, as

I.

I.

The priuiledges wee receiue by the new Covenant.

1. The

1. The abrogation of the olde Couenant, Heb. 8. 13. In the he saith a new Testament, he hath abrogated the olde : now that which is disannulled, and waxed olde, is readie to vanish away. So as now wee are not vnder the Law, but vnder Grace, Roman. 6. 14. For sinne shall not haue dominion ouer you : for yee are not vnder the Law, but vnder grace, &c.

2. Communion of Saints from all parts of the World : Men of all Nations, comming in vpon this new agreement, Isaiah 46.

11. And hee said, it is a small thing, that thou shouldest bee my seruant, to raise vp the Tribes of Iacob, and to restore the desolations of Israel : I will also giue thee for a light of the Gentiles, that thou maist bee my saluation vnto the ends of the world.

Math. 8. 11. But I say vnto you, that many shall come from the East and West, and shall sit down

live with Abraham, Isaac, and Jacob; in the Kingdome of Heauen, &c.

3. Reconciliation with God, and the pardon of all finnes, 12. Cor. 5. 19. For God was in Christ, and reconciled the World to himselfe, not imputing their finnes unto them.

Ierem. 31. 33. 34. But this shall be the Couenant, that I will make with the house of Israel, after those dayes, saith the Lord, I will be their God, and they shall be my people. And I will forgive their iniquitie, and will remember their finnes no more, Heb. 9. 15. And for this cause is hee the Mediator of the new Testament, that through death, which was for the redemption of the transgressions, that were in the former Testament, &c.

The Mediatour paying all our debts.

4. A righteousnesse answerable to that of the law wrought for

for vs, and imputed to vs, Rom. 8.4. That the righteousness of the Law might be fulfilled in us, which walke not after the flesh, but after the Spirit.

5. The inhabitation of the Spirit of God, taking possession of vs vnto Gods vse for euer, Isa. 59. 21. And I will make this my Covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord euen from henceforth for euer.

6. The Law of God put into our hearts from the least to the greatest, Jerem. 31. 33. But this shall bee the Covenant that I will make with the house of Israel. After those daies saith the Lord, I will put my Law in their inward parts, and write it in their hearts, &c.

7. A Covenant with all Creatures, who must be at peace with

and seruiceable to vs, Hosea
18. 21. 22. And in that day
I will make a Couenant for them
with the wilde Beasts, and with
the Fowles of the Heauen, and
with that that creepeth vpon the
earth: and I will breake the bow,
and the sword, and the battell
out of the Earth, and I will make
them to sleepe safely. And in
that day I will heare, saith the
Lord, I will euen heare the Hea-
uens, and they shall heare the
earth.

And the earth shall heare the
trump, and the wine, and the oyle,
and they shall heare Israel.

8. Gods sanctuarie in the
midst of vs, and his presence
with vs for euer, Ezech. 37. 26.

37. 28. Moreover, I will make
a couenant with them of peace, it
shall be an euerlasting Couenant
with them, and will set my san-
ctuarie amongst them for euer-
more.

My Tabernacle also shall be
with

with them, yea I will be their God, and they shall be my people.

9. The promise of an eternall inheritance, Heb. 9. 15. And for this cause is he the Mediator of the new Testament, that through death, which was for the redemption of the transgressions, that were in the former Testament, they which were called, might receive the promise of eternall inheritance, &c.

2.
The properties of the
Covenant.

1.

The second part of the consideration may bee raised from the consideration of the properties of the Covenant, which are

1. That it is free, and God stands not vpon desert in vs, Isa. 55. 1. 2. 4. Hoe, euery one that thirsteth, come yee to the water, and ye that haue no siluer, come buy, and eate: Come, I say, buy wine, and milke without siluer, and without money.

Wherefore doe you lay out siluer, and not for bread? and your labour without being satisfied?

hear-

hearken diligently unto mee, and
 eate that which is good, and let
 your soule delight in fatnesse.

Behold, I gaue him for a wit-
 nesse to the people, for a Prince
 and a master vnto the people, &c.

2. That it is vchangeable
 and eternall, *Isaiah 54. 10.* For
 the Mountaines shall remoue,
 and the Hilles shall fall downe;
 but my mercie shall not depart
 from thee, neither shall the coue-
 nant of my peace fall away, saith
 the Lord, that hath compassion
 on thee.

2.

And wee may the rather bee
 assured of this, if we consider:

1. The nature of God: Mercie
 pleaseth him, and hee is so desi-
 rous of reconciliation, that hee
 beseebeth men to bee reconciled,
2. Cor. 5. 19. 20. Hosea 2. 19.

2. The propitiation in Christ
 God hath proclayned it from
 heauen, that in him hee is well
 pleased, and fully pacified. *Mat.*
3. 17. &c. And Christ is giuen
 for

for a Couenant of the people
Isai. 49. 8.

3. That there is an act for in
the counsell of God from euery
thing, *1. Cor. 2. 7.*

4. That God hath sworne
keepe his Couenant, *Heb. 6. 18.*
and *7. 19. 20. 21. 22. Isai. 42. 6.*

5. That it is confirmed by
death of the Testator, *Heb. 9. 17.*
Matth. 26. 27.

6. Because hee euer liueth to
make request for vs at the right
hand of God, and is able perfect-
ly to saue those that come vnto
him, *Heb. 7. 25. and 13. 8.*

7. Because the Law cannot
disanull it, *Gal. 3. 17.*

8. That wee haue sacraments
to confirme it, and seale to it
and if wee can bee perswaded
that the Floud shall come no
more, when wee see the Raine-
bow; how much more should
the glorious sacraments of the
new Couenant, settle vs in the
assurance of the vchangeableness

Gods good will towards vs?
9. That the Couenant is kept,
not onely in the Word, which
cannot bee blotted, but also wee
keepe the keeping of it in our own
hearts, *Rom. 10. 4. 5.*

10. That God is now long
more knowne to the Church by
the name of *Iehouab*, which
notes both his constancy and all-
sufficiencie, *Exod. 6. 3.*

11. This is comfortable if wee
consider the persons, that may
bee capable of the priuiledges of
this new Couenant. God stands
not vpon desert, *Esay 55. 1.* the
stranger and the Eunuches may
be as well accepted heere, as the
sannes and daughters, if their
hearts be sincere with God, *Esay*
56. 4. 6. the abiect Gentiles are
not excluded, *Esay 49. 7.*

12. What should I say? the whole
world is invited, and worlds of
people may bee reconciled to
God. *2. Cor. 5. 19.*

13. And as this is comfortable at
all

all times, so there is comfort
be gathered out of it in speed
distresses, 20

1. In the case of sinne.

2. In the case of affliction.

3. In the case of death.

For the first, in the case of
sinne after calling, it is a memo-
rable place, 1. Iohn 2. 1. *For a
babes these things write I
you, that ye sinne not: and if
man sinne, wee haue an aduocate
with the Father, Iesus Christ
righteous.*

For the second, in the case of
affliction, there are many Scrip-
tures that haue recourse to this
doctrine for comfort. If the godly
be grieved and oppressed, and
come vnto God, & humble them-
selues; the Lord will remember
this covenant, and heare them
as Exod. 2. 2. 4. 5. and Exod. 6. 4.
5. 6. Leuit. 26. 41. 42. 8. &c.

The godly know in all af-
flictions, whom they haue
trusted, and ought to beleue
that

that hee will keepe that, which
covenant is committed to
him, 2. Tim. 1. 12. Christ hath
commission from God by ver-
ue of this covenant to say to
the prisoners, goe forth, and to
them that are in darknesse,
shew your selues, Esa. 49. 9. 10.
For a small moment God may
forsake, but with great mercie
will hee gather vs: In a little
wrath hee may hide his face,
but in euerlasting kindnesse will
he haue mercie on vs: For this
as the waters of *Noah*, &c.
The mountaines may depart;
but his kindnesse, and the cove-
nant of his peace shall not de-
part, nor be remoued, saith the
Lord, that hath mercie on vs,
Esa. 54. from the 7. to the 11.

For the third, in the case of
death, it is a knowne instance of
Job, how hee comforted him-
selfe in his Redeemer, in the
middest of all his wonderfull
distresses, that seemed to threa-

3.

ten his death (as it were) every moment, *Iob 19.25. For I know that my redeemer liueth, and he shall stand the last on the earth.*

Thus of the vses for consolation : The instructions follow, and may bee cast into two sorts.

For this doctrine of the new couenant in the mediator may teach vs: both what to auoid, and what to doe.

The consideration of these principles should teach vs to shun two things:

1. The conceit of merit of our owne workes, and all boasting of any worthinesse in our selues. For this were to make the promise of none effect, and the grace of this new couenant void: it were to stand to the old couenant; *Rom, 4. 14. For if they which are of the law be heires, faith is made void, and the promise is made of none effect.*

Rom. 3. 27. Where is then thy

rejoycing? it is excluded: by what law? of workes: nay, but by the law of faith.

Rom. 10. 4. For Christ is the end of the law for righteousness unto everyone that beleeueth, &c.

2. The forgetfulnesse of Gods whatsoeuer befall vs, we should not forget God, nor deale wickedly in his couenant, Psal. 44. 17. All this is come vpon vs, yet we haue not forget thee, neither deale we falsly concerning thy couenant: I haue, and will support him.

The duties wee should doe may bee referred to two sorts: for either, they are such as fit vs for this new couenant, or such as we should doe to walke worthy of it. I haue now mentioned both.

If wee would haue any comfort by the mediator, and this new agreement with God.

3. Wee must turne from our transgressions, else wee haue no redeemer, Eze. 39. 20. And the Redeemer shall come vnto Si-

on, and unto them that turn
from iniquities in Jacob, saith
the Lord.

We must bee new creatures,
all things in vs must now bee
new, our olde things must bee
passed, and giuen ouer, 2. Cor. 5.
17. 18. 19. &c.

Going & weeping we should
goe, and aske for the way, Je-
rem. 50. 4

2.

Secondly, wee must come to
Christ being wearie, and laden,
and receiue him, and lay hold
vpon him by Faith. This new
agreement is chiefly published
for the obedience of faith, Rom.
16. 26. Rom. 3. 23.

That we may walke worthy
of this coucnant, we must looke
to diuers things.

I

First, wee should inflame our
hearts to the loue of the Lord
Jesus, and be readie to acknow-
ledge his wonderfull loue to vs,
that dedicated this Testament
with his bloud, Heb. 9. 16. Eph.
5. 16, &c.

Se-

Secondly, God should be our portion for euer, Psalm. 73. 26. *My flesh faileth, and my heart also: but God is the strength of my heart, and my portion for euer*

What now should bee our hope? our hope should euen bee in God. Psal. 39. 7. *And now Lord what waite I for, my hope is euen in thee?*

We should for all other things of this life confesse our selues to be strangers, and pilgrims, and embrace onely these new promises of a better happinesse, Heb 11. 13.

Thirdly, we should neuer be ashamed of the testimonie of the Lord, nor of this doctrine of the mediator, for all the Papists in the world, but partake willingly of all the afflictions may befall vs for this glad tidings in the Gospell, 2. Tim. 1. 8 to the 13. But rather glorie in our singular riches, which is Christ in vs. Col. 1. 27.

K 3 Fourth-

4

Fourthly, wee should strive to liue like such as are now againe confederates of God, and as may become the singular prerogatives of our new estate. This is briefly comprehended in those few words, Walke before God and be vpright, Genes. 17. 1. Esa. 59. 17. 18. 19.

5

Fifthly, wee should be in a speciall manner carefull, that the salt of the couenant of God bee not lacking, Leuit. 2. 13. This is the salt of discretion, and of mortification: Gods confederates should bee a wise and humble people, Mar. 9. 50.

6

Sixtly, if euer wee fall into distresse, wee must run to God, and vrgc him with his couenant, and deprecate his displeasure, Ier. 14. 21. Doe not abhorre vs for thy names sake, cast not down the throne of thy glorie, Remember and breake not thy couenant with vs.

7

Seauenthly, wee should for

euer

neuer cleave vnto God with full
purpose of heart in a perpetuall
covenant neuer to be forgotten,
Ier. 50. 5.

Eightly, wee should learne of
God how to carrie our selues in
all agreements and couenants
with them, We should bee easie
to bee reconciled, and keepe our
promises, though made with
disadvantage.

Ministers also may learne
from these *principles*, how to di-
uide the word. The Law is to be
preached to the vnrighteous, and
this new covenant of promise
in *Christ* to the penitent and
humbled soule, 1. Tim. 1. 9.
Luk. 4. 18.

The last vse may bee for ter-
rour vnto all wicked men that
lie in the Church, and secure-
ly sinne on without regard, of
reconciliation, or seeking the
benefits of this new covenant,
Who can expresse their mise-
rie, which receiues aggrauation

from their neglect of this grace offered, these are children of the bond-woman, Galat. 4. 24. Vpon these God will fearefully avenge the quarrell of his covenant, Leuit. 26. 25. Esa. 24. 5, Ier. 34. 18. Ezec. 20. 36. 37. Though they cry vnto God, hee will not know them, Hof. 8. 1. 2. 3. Their couenant with death and hell shall be dissolued, Esa. 28. 15. 18. For they are all vnder the curse, Galat. 3. 10. Yea, if the Lord proceed to take his staffe, euen beautie, and cut it asunder, and dissolue euen his publike couenant hee hath made with the nations; oh how then beyond all hope of cure would be their miserable condition! or if he doe not doe that, yet if hee remoue their candlesticke, by taking the meanes from them, how will these people (whole congregations, that forget God) be turned into hell, and all the multitudes of them.

CHAP. XVIII.

Of the Propheticall Office
of Christ.

Hitherto concerning the principles, that looke vpon the office of *Christ* in the whole. The Principles that concerne the parts of his office follow.

First, there are three sorts or parts of the offices of *Christ*.

1. His Propheticall office.

2. His Priestly office.

3. His Regall office.

This diuision may be proued two waies;

1. By the degrees of mans miserie: there are three degrees of mans miserie.

1. Ignorance of the euill into which he is plunged, and of the good he wants.

2. *Ataxy* or disorder in all parts of his heart and life.

K 5

3. Guilti-

1.

3. Guiltinesse arising hereby:
Now in the offices of Christ is
a threefold remedy.

1. His prophesie heales ignorance.

2. His kingdome takes away
disorder.

3. His priesthood aboliseth
guiltinesse.

2. It may bee proved by the
parts of the typicall anointing
in the olde Testament. For by
oyle there was a threefold inau-
guration: 1. of Prophets: 2. of
Priests: 3. of Kings, which sha-
dowed out by externall oyle the
anointing of Christ.

First, of the Prophetical office
of Christ: where,

1. What it is.

2. The parts of it.

3. The manner of execu-
ting of it.

The prophesie or prophetical
office of Christ is that worke of
his, by which hee instructs his
Church concerning the will of

God.

God, especially his secret counsell about redeeming mankind.

The parts are two: First, the externall promulgation of doctrine. Secondly, the internall illumination of the heart, or the making of doctrine effectually by the spirit, renewing and inclining the minde and will of man.

The external promulgation of doctrine hath three things in it:

1. The preaching of the Gospel, or the doctrine concerning Gods grace, or redemption in Christ, *Esa. 61. 1.*

2. The interpretation of the Law, according to the minde of the Law-giver, *Matth. 5. 17. &c.*

3. Prediction of things to come.

The manner of execution of this office, was,

1. Mediately by *Patriarches* and *Prophets* in the olde Testament: and by *Apostles* and ministers of the Gospel in the New Testament.

Of Christs propheticall Office.

2. *Immediately*, and that either by his diuine, or by both natures: by his diuine nature hee instructed the *Patriarches* and *Prophets* in the old Testament, by *Visions, Oracles, & Dreames*. By both natures, by word of mouth in the New Testament he himselfe taught amongst men *1. Pet. 3. 19.* and *Iohn 1. 5.*

The *Principles* concerning the *Propheticall Office* of *Christ* are,

1. That in *Christ* are all the treasures of *Wisdom* and *Knowledge*, *Coloss. 2. 3.* In whom are hid all the treasures of *Wisdom* and *Knowledge*.

2. That it is *Christ* onely, that reueales the truth out of the bosome of his Father, *Mat. 11. 27.* All things are giuen vnto me of my Father, and no man knoweth the Sonne but the Father, neither knoweth any man the Father but the Sonne, and hee to whom the Sonne will reueale him.

Iohn

John 1.18. No man hath seene
God at any time, the onely begot-
ten Sonne which is in the bosome
of the Father, hee hath reuealed
him.

John 6.68. Then Simon Pe-
ter answered him, Master, to
whom shall we goe, thou hast the
words of eternall Life.

3. That Christ hath himselfe
taught Doctrine amongst Men,
Heb.1.2. In these last dayes hee
hath spoken vnto vs by his Sonne.

Esay 61.1. The Spirit of the
Lord God is vpon mee, therefore
hath the Lord annoynted me; hee
hath sent mee to preach good ty-
dings vnto the poore, to binde vp
the broken-hearted, to preach li-
berty to the captiues, and to them
that are bound, the opening of
the Prison &c.

4. That he hath reuealed the
whole counsell of God, John 15.
13. For all things that I haue
heard of my Father, haue I made
knowne vnto you.

John

Iohn 17.8. For I haue giuen unto them the words which thou gauest mee, and they haue receiued them, and haue knowne surely that I came out from thee &c.

Deuteronomie 18.18. I will rayse them up a Prophet from among their Brethren, like vnto thee; and will put my words into his mouth; and hee shall speake vnto them all that I shall command him.

5. That the Ministrie in the Church is by authoritie from Christ, Matth. 23.34. Wherefore behold, I send vnto you Prophets, and Wisemen, and Scribes.

Ephes. 4. 11. Hee therefore gaue some to bee Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers, &c.

2. Cor. 5. 20. Now then are we Embassadors for Christ, as though GOD did beseech yee through vs, wee pray you in Christ

Christs stead, that yee bee reconciled to God, &c.

6. That the whole efficacy of Doctrine, either recorded in Scriptures, or thence taught vnto Men, depends vpon Christ, Pet. 1. 20, 21. So that yee first know this, that no Prophesie in the Scripture is of any priuate motion.

For the Prophesie came not in old time by the wit of Man; but by men of God spake as they were moued by the Holy Ghost.

1. Cor. 3. 6. I haue planted, Apollos watered, but God gaue the increase.

7. That the Prophesie of Christ belongs generally vnto all Nations, Isaiah 49. 6. And he said, it is a small thing, that thou shouldest bee my Seruant to raise vp the tribes of Iacob, & to restore the desolation of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my Salvation vnto the end of the

the World ; though especially Christ was sent vnto the lost sheepe of Israel, Matth. 15. 24. But he answered, and said, I am not sent but vnto the lost sheepe of Israel.

Zach. 9. 10. Hee shall speake peace vnto the Heathen, and his Dominion shall be from Sea vnto Sea, and from the Riuer vnto the end of the Land.

These Principles may serue

I.

For information, and that in diuers things :

First, wee may hereby vnderstand the reason, why Christ is called the Messenger, the Angel of the Couenant, the Word, Wisdome, the Minister of Circumcision, Pastour, Doctour, Archbishop ; the Apostle of our profession, &c. namely, because of his Prophetship, and Ministerie in reuealing Gods will to the Church.

2. Wee may here take notice of the dignitie of the Ministerie;

wee

wee all serue vnder *Christ*, and
haue our *Commissions* signed, &
sealed by him. *Christ* himselve
was a Minister of *Circumcision*,
Rom. 15. 8. And annoynted to
preach the Gospell, *Ifai. 61. 1.*

And hee worketh mightie
things by the seruice of men, and
that the calling might bee the
more honourable, he would not
write *Scripture* himself; nor con-
tinue his preaching, but left both
to his Seruants (so the *head* did
dictate, and the *members* did
write it.) Wherefore let men e-
steeme vs as the Dispensers of the
secrets of *Christ*, *1. Cor. 4. 1, 2.*
And be perswaded by vs, *2. Co-
rinth. 5. 20.*

Thirdly, we must hence know,
that wee must depend vpon
Christ onely for Doctrine need-
full to Saluation. There is but
one *Law-giuer*: away with Tra-
ditions and Reuelations of mens
owne hearts; if an *Angell* from
Heauen would teach vs other-
wise,

wife, let him bee accursed, *Gal. 1. 8. James 4. 12.* Will any man teach God? *Iob 21. 22.*

4 Wee may heere see the horrible estate of such; as will bee still ignorant, and liue in their sinnes, hauing the Scriptures, and preaching in the Name, and by the authorie of *Christ*, *John 1. 10. John 3. 19.* *Christ* cryeth, but men regard not, *Proverbs 1. 20. &c.*

5. Wee must take heed that we mistake not, and that in two things.

First, about the difference of *Christ*, and all others in teaching.

2. About the continuance of this *Propheticall Office*: *Christ* teaching in his owne person, did excell all other, so, as wee might truly say, Who teacherh like him, *Iob 36. 22.*

For first, he taught with more authoritie, *Matth. 7. 29.* For he taught them, as one hauing authoritie, and not as the Scribes.

2. Hee

2. Hce teacheth by his Spirit, not by sound of words onely, or by Inke and Paper.

3. He graueth his words not in stone, but in the fleshy Tables of mens hearts, 2. Cor. 3. 3. &c. And for the continuance of Prophecie, wee must know, that it lasts but for this life: for in the other World Prophecie shall cease, 1. Corinthians 13. 8. Lone cloth neuer fall away, though that Propheesyings be abolished, or the tongues cease, or knowledge vanissheth away.

For instruction, and so these Principles may teach,

First, all in Generall, and so diuers duties.

First, with all carefullnesse therefore to heare the voyce of Christ, Matth. 17. 5. Behold, there came a voyce out of the Cloud, saying, This is my beloved Sonne, in whom I am well pleased: Heare him.

2. In all wants to runne vnto Christ,

Christ, and pray that hee would teach vs, *Psal. 25. 5.* Lead me forth in thy truth, and teach me for thou art the God of my Salvation: In thee doe I trust all the day, &c.

Psal. 143. 10. Teach me to doe thy will, for thou art my God, let thy good Spirit leade me into the Land of Righteousnesse..

3. But then, if we would euer profit by Christs teaching, wee must bee poore in Spirit, broken in heart, and mourne for our sinnes, *Isaiah 60. 1.* &c. *Malach. 3.* from the first to the seuenth. And make conscience to leaue all sinne, and be renewed throughout, *Ephes. 4. 17.* to 23.

4. To loue the House of God, where the Sonne of God exerciseth his prophecyng, *Psal. 84. 4. 10.* Blessed are they that dwell in thine House, they will euer prayse thee:

For a day in thy Courts is better, then a thousand other where,

I had rather be a doore-keeper in the House of my God, then to dwell in the Tabernacles of wickednesse, *Matth. 12. 42.* Wee should long for it, and call vpon one another, *Isaiah 2. 3.*

5. To cleaue to the counsels, reproofes, doctrines, and exhortations of *Christ* in the execution of his Office, *Iohn 6. 68.* And to receiue the truth with all full assurance, *Hebrewes 3. 6. 2. Peter 1. 19.*

6. Not to bee too busie one against another in doubtfull, or indifferent things, *Iames 4. 11, 12.* There is one Law-giner, which is able to saue and destroy; who art thou that iudgest another man?

Secondly, hence Ministers may learne diuers things:

1. Not to affect the prayse of men for the greatnesse of their gifts, or glory of their worke. They must not bee called *Rabbi*, seeing one is their Doctour, euen *Christ*,

Christ, and they haue nothing but what they haue receiued from him, *Matth. 23.8.* But rather learne of *Iohn Baptist*, *Iohn 3.30,31.* who said, *Hee must increase, but I must decrease.*

2. When they discharge their duties; not to bee affraid of men, or to bee ouer-much carefull in their trouble, what to speake or doe. They should settle this in their hearts: for *Christ* will giue them a mouth and wisdom, which all their aduersaries shall not be able to gainsay, or resist; one haire of their head shall not perish, and therefore in patience they should possesse their soules, *Luke 21.14.* to the 20.

3. To be diligent in the execution of their Office, seeing they must make vp their accounts to *Christ*, whose *Ambassadors* they are, and they should speake as the words of *Christ*, and not their owne words, *Rom. 12.6,7,8.*

Third-

Thirdly, heere is singular consolation to all the godly from the *Propheticall Office of Christ*, and that if wee consider three things:

1. What *Christ* will teach vs.
2. How he will teach vs.
3. Whom he will teach.

For the first, it may bee an exceeding comfort that God hath giuen vs his Sonne to bee our *Prophet*: for thereby wee may be assured, that hee will bee our *Counsellour* in all estates, *Isaiab* 9.6. Hee will teach vs to profit, *Isaiab*, 33.22. And when we are dejected and broken in heart, and mourne for our corruptions, hee doth acknowledge it to bee a part of his Office to apply the Gospel to vs, and to proclaime the acceptable yeere of the *Lord*, and to poure vpon vs the oyle of gladnesse for the Spirit of heauinesse.

For the second: *Christs* teaching is wonderful comfortable:
for

for the Scriptures, that hee will teach vs.

1. *Freely*: Hee will giue vs our teaching, he stands not vpon hire, Iohn 17.8. *For I haue giuen vnto them the words, which thou gauest me, &c.*

2. *Powerfully* and effectually, so as if our hearts were dead within vs, yet hee will reuiue them; the dead shall heare his voyce, Iohn 5.25.

3. *Familiarly*, and with great delight, as a Mother would instruct her Childe at home in a Chamber, Canticles 8.2.

4. *Fully*: keeping from vs nothing that may be needfull for vs, hee will teach vs all things, Iohn 15.15. Henceforth call you not Seruants: for the Seruant knoweth not what his Master doth, but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne vnto you. Coloss. 2.3. In whom are hid all the treasures

ures of wisdom, and know-
ledge, &c.

5. Grievously, and with a mar-
vellous shining light of know-
ledge, that may ravish our hearts
and much affect vs, 2. Cor. 4. 6.
For God that commaunded the
light to shine out of darknesse, is
he which hath shined in our hearts,
to give the light of the knowledge
of the glorie of God in the face of
Iesus Christ, 2. Cor. 3. 18. But
we all behold as in a mirrour, the
glorie of the Lord with open face,
and are changed into the same I-
mage from glorie to glorie, as by
the spirit of the Lord. 8

6. Confidently: Hee will so
teach vs the truth, as he will bee
readie to iustifie it, as a neuer fai-
ling, faithfull, and true witnesse,
Reuc. 3. 14. And unto the Angell
of the Church of the Laodiceans
write these things, saith Amen
the faithfull, and true witnesse,
the beginning of the creatures of
God.

Esa. 55. 4. Behold, I gaue him for a witnesse to the people, for a Prince, and a Master vnto the people, &c.

7. Inwardly, as well as outwardly: to this end hee hath giuen vs the anointing, euen his spirit in our hearts to teach vs all things, 1. Ioh. 2. 27. But the anointing which ye receiued of him dwelleth in you, and yee need not that any man teach you: but the same anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, yee shall abide in him.

8. Compassionately, with singular tenderneffe, fitting himselfe to euerie ones nature and abilitie, Ioh. 10. 11. I am the good shepheard; the good shepheard giueth his life for his sheepe.

Ezech. 34. 23. And I will set up a shepheard ouer them, and he shall feede them, euen my seruant Dauid, he shall feede them, and he shall be their shepheard, &c.

Esa. 40. 11. He shall feede his flock like a shepheard, hee shall gather the lambes with his arme, and carrie them in his bosome, and shall guide them with yong, &c.

For the third: It is exceeding comfortable, that hee will teach all that come vnto him, euen all that are giuen to him of God, all the godly, of what sexe, condition, or nation soeuer; They shall bee all taught of God, from the least to the greatest: *Abc daries* as well as they of higher formes, *Isaiah 54. 13.* And all thy children shall be taught of the Lord, and much peace shall bee to thy children.

Ier. 31. 34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know mee from the least of them vnto the greatest of them, saith the Lord.

And therefore let vs obserue these things, and acknowledge

this goodnesse, and receine his testimonie: for thereby we scale, that God is true, Ioh. 3. 33. Hee that hath receiued his testimony, hath sealed, that God is true, &c. Thus much of his Propheti- call office.

CHAP. XIX.

Of the Priestly office of Christ.

THe Priestly office of Christ followes, which is that part of his function, whereby he maketh satisfaction vnto God for men.

This office in the execution of it, hath in it three things; or there bee three things Christ must doe, as the Priest of the Church.

1. He must obey the Law of God perfectly.

2. Hee must make expiation for our sins by sacrificing to God.

3. He

He must make intercession
for us. *John 17. 9. 26. 28. 31.*
First, of the principles that
concern his obedience, there are
some things we are bound to be-
lieve concerning the obedience
of Christ. *John 17. 9. 26. 28. 31.*

First, that hee was without
sinne in his nature. *John 8. 46.*
Which of you can rebuke mee of
sinne? *John 8. 46.*

2. Cor. 5. 21. For he hath made
him to be sinne for us, which knew
no sinne: *2. Cor. 5. 21.*

1. Pet. 1. 19. But with the pre-
cious blood of Christ, as of a
Lambe without spot and without
foulness. *1. Pet. 1. 19.*

1. Pet. 2. 22. Who did no sin,
neither was there guile found in
his mouth. *1. Pet. 2. 22.*

Hob. 1. 13. For we have not an
high Priest which cannot be
touched with the feeling of our
infirmities, but one in all things
tempted in like sort, yet without
sinne. *Hob. 1. 13.*

L 3 Secondly,

Secondly, that he fulfilled the whole law of God perfectly in all his actions: Hence called the holy one, and the holy Child Iesus, Acts 2. 27. Because thou wilt not leaue my soule in hell, neither wilt suffer thine holy one to see corruption, Act. 13. 35. Act. 3. 14. But yee denied the holy one, and the iust.

Act. 4. 27. For doubtlesse against thine holy Son Iesus, whom thou hast annointed, &c.

30. So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the name of thine holy Sonne Iesus.

1. Ioh. 2. 10. But yee haue an agnition, from him that is holy, and ye haue knowre all things.

3 Thirdly, that hee fulfilled the law, not onely for himselfe, but for vs, and for our sakes, Rom. 8. 3. 4. For (that that was impossible to the law, in as much as it was weake because of the flesh)

God

God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, &c.

That the righteousness of the law might be fulfilled in vs, which walke not after the flesh but after the spirit.

Rom. 10.4. For Christ is the end of the law, for righteousness vnto euery one that beleueneth.

Rom. 5.18. Likewise then as by the offence of one, the fault came on all men to condemnation; so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

4. That this righteousness of his is an euerlasting righteousness; that is, such a righteousness as serues for the Elect of all ages, and such a righteousness as cannot bee lost. Dan. 9.24. Seuentie weekes are determined vpon thy people, and vpon thine holy City to finish the wickednesse, and to seale up the sins,

and to reconcile the iniquitie, and
to bring in everlasting righteous-
nesse.

The vses may be,

I

1. For *Consolation*: for here-
by all the faithfull may bee assu-
red, that though they bee very
vnrightheous in themselves, yet
they are made the righteousnesse
of God in him, Iere. 23. 6. In his
dayes Iuda shall be saved, and Is-
raell shall dwell safely; and this is
the name whereby they shall call
him, The Lord our righteous-
nesse.

2. Cor. 5. 21. For he hath made
him to bee sinne for vs, which
knew no sinne, that we should bee
made the righteousness of God
in him.

Hee is the end of the Law to
euerie one that beleeueth: wee
haue as certaine Iustification to
life by his obedience, as euer we
were subiect to death by Adams
disobedience, Rom. 5. 19. For as
by one mans disobedience many
were

were made sinners: so by the obedience of one shall many also be made righteous.

And if his righteousnesse be ours, how rich are we? and how ought our hearts to be established in his well-doing? &c.

Secondly for *Instruction*: and so it should worke in vs two things:

2.

First, an establishment of faith in our reconciliation, and a willing yeelding of our selves to acknowledge this free gift of God in his Sonne, 2. *Corinth.* 5, 21. *Rom* 10. 4.

Secondly, an imitation of his marvellous holinesse: a striving to expresse his vertues, that wee may bee holy as he is holy; for he communicates the benefite of his obedience onely to such as liue iustly, and walke not after the flesh, but after the spirit.

Rom 8. 4. That the righteousnesse of the Law might be fulfilled in us, which walke not after

the flesh, but after the Spirit.

1. Pet. 2. 9. But yee are a chosen Generation, a Royall Priesthood, and a holy Nation, a peculiar People, that yee should shew forth the vertues of him, that hath called you out of darknesse into his marvellous light, &c.

Matth. 11. 29. Take my yoke on you, and learne of mee, that I am meeke and lowly in heart, and yee shall find rest unto your soules, &c.

2. Cor. 5. 17. Therefore if any man bee in Christ, let him be a new creature, &c.

Thirdly, for humiliation to all stubborne hearted wicked Men, that despise this holy one, partly by their vnbeliefe, when they regard not his words; whom they can conuince of no sinne, **Iohn 8. 46.**

And partly by wicked life, keeping out all conformitie with Christ, as also by chusing rather to liue in wicked company, then

to

to cleave to *Christ*: Is not this to deny the holy one, & to chuse a Murtherer to bee giuen them?

Acts 3.14. What communion betweene *Christ* and *Belial*? betweene his Righteousnesse, and such vnrighteousnesse?

Thus much of his obedience to the Law.

C H A P. XX.

Of the expiation of sinne.

THe Principles that concerne the expiation of *sin* follow.

This expiation was made by the Passion of *Christ*, concerning which wee must beleeue these things of necessitie:

1. That the Passion of *Christ* was by the Decree and euerlasting fore-appointment of God, *Acts 2.23.* Him, I say, haue yee taken by the hands of the wicked. being deliuered by the de-
ter-

terminate Counsell and foreknowledge of God, &c.

2. That the sufferings of Christ were for our finnes, and for our sakes, so as hee bare all our iniquities, 1. Peter 2.24. Who his owne selfe bare our finnes in his bodie on the Tree, that wee being deliuered from sinne, should liue in Righteousnesse, by whose stripes, yee were healed, &c.

Isaiah 53. 5. But hee was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.

8. For the transgression of my people was he plagued, &c.

12. Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because hee hath poured out his soule vnto death: and he was counted with the Transgressours, and hee bare the sinne of many

many, and prayed for the wretches,
passers,

Rom. 4. 25. Who was deliue-
red to death for our sinnes, and is
risen againe for our iustification.

1. Cor. 5. 7. For Christ our
Passeeouer is sacrificed for vs.

3. That by his Passion he did
pacifie God, and make expiation
for all our sinnes, Matth. 17. 5.

This is my beloved Sonne, in
whom I am well pleased, heare
him.

Ephes. 5. 2. And walke in
loue, euen as Christ hath loued
vs, and hath giuen himselfe for
vs, to bee an Offering, and a Sa-
crifice of a sweet smelling saour
vnto God.

1. Iohn 2. 1. My Babes, these
things write I vnto you, that yee
sinne not, and if any Man
sinne, wee haue an Advocate
with the Father, Iesus Christ the
iust, and he is the reconciliation
for our sinnes.

4. That in his owne person
he

he fulfilled and finished all sufferings needfull for our saluation: he did it once for all, 1. Per. 3. 18. For Christ also hath once suffered for sinnes, the iust for the vniust, that hee might bring vs to God.

Heb. 9. 28. So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare the second time without sinne, vnto saluation.

Heb. 10. 11, 12. And every Priest appeareth daily ministering, and oft times offereth one manner of offering, which can neuer take away sinnes.

But this Man after hee had offered one Sacrifice for sinnes, sitteth for ever at the right hand of God.

5. That the Passion of Christ is a sufficient price for the finnes of the whole World, John 1. 29. Behold the Lambe of God, which taketh away the finnes of the World.

6. That

6. That *Christ* suffered extreame things for vs, euen the most grieuous things could bee imagined: as,

2. A maruellous priuation of his owne glory, abasing himselfe, that was in the forme God, to liue amongst men, without shewing that fulnesse of Maiestie and glory which was in his nature, *Iohn 17. 5. And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee, before the World was.*

2. Most base entertainment in the World, such as extreame pouertie in his birth and life, *Luke 2. 12. And this shall bee a signe to you, yee shall find the Child swaddled, and laid in a Cratch.*

Matth. 8. 20. But Iesus said vnto him, the Foxes haue holes, and the Birds of the Heauens haue nests, but the Sonne of man hath not whereon to rest his head.

Exile

Exile, and flying before his enemies, *Matth. 2. 14.* Sathan arose, and tooke the Babe and his Mother by night, and departed into Egypt.

Marke 3. 6, 7. And the Pharisees departed, and straight way gathered a Councell with the Herodians, against him, that they might destroy him.

But Iesus avoyded with his Disciples to the Sea, &c.

John 11. 54. Iesus therefore walked no more openly among the Iewes, but went thence, &c.

John 8. 59. Then tooke they up stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

Slander, & extreme indignities, called a Samaritan, a Glutton, a Seducer, a Traytour; despised, mocked, buffeted, rayled on, beaten, betrayed, and sold by his owne Seruant, and that for a base price, forsaken of his owne Disciples, denyed, and renounced

by

by Oath, falsely accused, whipped, spit vpon, taken, and bound as a Malefactor, &c. as the Storie of the *Euangelists* shew, &c.

3. Imputation of the finnes of all the *Elect* vnto him; so as the guilt of them was laid vpon him, and he sustayned their person. This is a wonderfull abasement, *hee was made sinne for vs, that knew no sinne in himselfe,* 1. Cor. 5. 21.

4. Fearefull agonies in his venisoul, arising

First, from severall conflicts and tentations from Devils, *Heb. 2. 18. Heb. 4. 15.* But especially se vpon with all their furie inuisibly when hee was on the Crosse, *Coloss. 2. 15.* And hath spoyled the *Principalities and Powers*, and hath made a shew of them openly, and hath triumphed over them in the same Crosse.

Secondly, from the pouring out of the Vials of Gods wrath for sinne, which besel him chiefly

in the Garden, when hee sweate
bloud for very anguish; and on
the Crosse when he cryed, *My
God, my God, why hast thou for-
saken me?*

5. A most miserable manner
of death: to dye as a condemned
man, and condemned too both
by *Jewes* and *Gentiles*: to dye
such a cursed death, as the death
of the Crosse, which was both
by God and Man designed out,
as the most ignominious kind of
death; and to bee put to death in
the middest of such *Malice-
factors*, being reckoned amongst
Sinners, *Esay 53. 12.* There-
fore wil I giue him a portion with
the strong; because hee hath pur-
red out his Soule unto death, and
hee was counted with the *Trans-
gressors*, and he bare the sinnes of
many, and prayed for the tres-
passers. And to suffer the nay-
ling of his bodie, yea, & the effu-
sion of his most precious bloud.

These are exquisite things.

The

The consideration whereof may serue both for *instruction*, *information*, and *consolation*.

For instruction, and so it may teach vs diuers duties which we should performe.

1.

1. To Christ himselfe.

2. To our Neighbours.

3. To our selues.

The meditation of the Passion of Christ should inflame in vs a desire and resolution :

1. To acknowledge the marvellous mercies of our Sauour, and to confesse his praises, and to adore his Name, that could bee willing to suffer such things for vs, *Phil. 2. 11.* Every tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

Esay 63. 1, 2, 7, 8. Who is this that commeth from Edom, with red Garments from Bozra, hee is glorious in his Apparell, and walketh in his great strength, &c.

I will

I will remember the mercies of the Lord, and the prayſe of the Lord, according vnto all the Lord hath giuen vs. And for the great goodnesſe toward the houſe of Iſrael, which hee hath giuen them according to his tender loue, and according to his great mercies.

2. To mourne affectionately for our ſinnes, that haue ſo pierced the Sonne of God, as we are taught, *Zach. 12. 10.* They are the nayles that pierced, and the Lance that let out his beaubleed. Wouldſt thou not be grieued, if thou haddeſt killed thine owne brother?

3. To ſinne no more, but for euer to bee afraid of crucifying the Sonne of God againe, *Rom. 6. 6. Hebr. 10. 24. &c.* But rather to liue to him that dyed for vs, and to deuote both ſoules and bodies vnto his ſeruice, *2. Cor. 5. 15.* Hee dyed for all, that they which liue ſhould not henceforth

liue

laid unto themselves; but unto
him which dyed for them; and
rescuing.

1. Pet. 2. 24. Who his owne selfe
bare our sinnes in his body on the
Tree; that wee being deliuered
from sinne, should liue in righte-
ousnesse.

4. To loue him with our vt-
most affections, and with all the
sinceritie of our hearts, accoun-
ting them accursed, that loue
not the Lord Iesus, 1. Cor. 16.

22. Eph. 6. 23. 1. Peter 1. 9. Shall
the Father loue Christ for his
willingnesse to die for his sheep;
and shall not wee? Iohn 10. 17.

18. Therefore doth my Father
loue me, because I lay downe my
life, &c.

To come willingly at the time
of the assemblies of his Armie
vnder his colours in holy beauty
When wee see the banners of
Christ crucified, displaied, wee
should runne with all readinesse,
professing our homage, and wil-
lingnesse

lingnesse to liue and dye in his seruice, *the youth of his wombe*, that is, such as are begotten of his loynes in the Gospel, should for multitude flock to the house of God, as *thicke as the dew* that falls from heauen *in the morning*, so thicke, that the concourse of *Christians* should now bee like a very mist of dew, Psalm. 134.
2. 3. 4.

6. Not to bee the seruants of men; that is, to bee bound to no mans example, will, lusts, humours, likings, but to bee free vnto the seruice of *Iesus Christ* onely, who hath paid for vs so deare a price, 1. Cor. 7. 23. *Ye are bought with a price: bee not the seruants of men.*

7. To suffer any thing for his sake, that hath suffered so great things for vs: so as wee could be willing to forsake father and mother, brother and sister, house and land, and all for his sake, and for the Gospell.

8. To

8. To celebrate the memorie of his death and passion with all reuerence, honour, & heartie affection: this is that wee should do in receiuing of the Sacrament which doth crucifie *Christ* before our eyes, & shew vs how he was taken, broken, giuen, and slain for our sakes, shall wee not do this in remembrance of him? shall we not eate the sweet flesh of this immaculate Lamb, with the sower hearbs of contrition, and grieve for our sinnes and vnworthinesse? shall wee not at this feast put away all leauen out of our dwellings? God forbid, wee should dare to eate of this bread, or drinke of this cup vnworthily, and so make our selues guiltie of the body and bloud of *Christ*: rather let vs examin our selues, & so let vs eat in remembrance of him, iudging our selues that wee bee not condemned of the Lord. Thus of the first sort of duties.

Secondly

Secondly, the meditation of *Christs passion* should direct vs, and stirre vs vp to the care of diuers things in our carriage one towards another, and these duties are either *Generall* to all, or *Speciall* to some.

There are foure generall duties wee should learne from the passion of *Christ*:

The first is *harmelesnesse*: seeing *Christ* our Passouer is sacrificed for vs, wee should keep the feast with unleauened bread of sinceritie and truth, and pur away all leauen out of our dwellings; euen all leauen of malice and naughtinesse, all vile affections one against another, 1. Cor. 5. 7. 8.

The second is *humilitie*: the same minde should be in vs that was in *Christ Iesus*; who being equall with God, was content for our sakes to make himselfe of no reputation, taking vpon him the forme of a seruant; wee should in
lowlinesse

lowlinesse of mind each esteeme others better then our selues, doing nothing through strife or vaine-glorie, looking not on our owne things, but euery one also on the things of others, making our selues equall to them of the lower sort, being of one accord, of one minde. If wee would learne any thing of *Christ*, wee must learne lowlinesse, & meekenesse of him, *Philip. 2.* from the 3. to the 9. *Matth. 11. 29.*

The third is *loue*, and that in the seruencie and constancie of it, refusing no paines, nor dangers to shew our affection to the brethren: wee should walke in loue, as *Christ* loued vs, and gaue himselfe a sacrifice of sweet smelling saour to God for vs, *Ephes. 5. 1. 2.* Yea, our liues should not be deare to vs to declare our loue to the brethren: but as *Christ* laid downe his life for vs, so ought we to lay downe our liues for the brethren,

1. *Iohn 3. 16.* Hereby, haue wee perceined loue, that hee layde downe his life for vs.: therefore wee ought also to lay downe our liues for the brethren.

The fourth is pittie, and that is speciall to such as suffer in soule: If there be any bowels in vs, the remembrance of the agonie of *Christ* in the Garden, and on the Crosse, should make vs with more tenderneſſe of heart pittie them, that for the griefe and feare of their hearts cry out, that God their God hath forsaken them. If *Christ* needed an *Angell* to comfort him, what need haue these of comfort? The maruellous feare and distresse *Christ* was in, sheweth that these kinds of sufferings of spirit be the most grievous distresses.

Thus in generall,

In the fifth to the *Ephesians* this marvellous loue of *Christ* to the Church shewed in his passion, is vsed as a motiue to perswade

swade husbands to loue their wiues, and in all deerehess of affections to cherish them, and provide for them; denying themselves, that they may profit and content them, as *CHRIST* did, when hee gaue himselfe not onely to the Church, but also for the Church, *Ephes. 5. 25.* &c.

Thus of the duties also to others.

3.

Thirdly, the meditation of these principles about the passion of *Christ*, should excite vs to practice and care of diuers duties that concerne our selues, as

First, wee should here learne to ioy and glory in the Crosse of *Christ* about all things. The remembrance of the loue of *Christ* therein, and our wonderfull deliuerance from the vnspeakable dangers wee were in, by reason of our sinnes, should breede in vs a maruellous inward and heartie exulting in this expi-

expiation of finnes by the passion of *Christ*. Thus *Paul*; God forbid I should reioyce in any thing, but the crosse of *Christ*, Gal. 6. 14.

2. Wee should (while we liue) haue more care of our precious soules; the price payed to ransom them, should teach vs their worthes, and to know that they are things, must bee looked to with more care then ordinarie. There was more giuen to redeeme a soule, then needed to be giuen to buy the whole world yea, many worlds. We are wont to be exceeding carefull to keep such things as cost deare, with all circumspection; neuer any thing cost more then the soule, and therefore nothing must bee so attended as the soule, which is committed to thee to preserve till the day of *Christ*.

Thirdly, these extreme things *Christ* hath suffered for vs, to shew his loue to vs, should make

make vs for euer trust him, and relye onely vpon him, as the life of our liues, and the breath of our nostrils, so as we should alwaies resolue with the *Apostle Paul*, Gal. 2. 20. that *the life wee now liue in the flesh, wee will liue by the faith of the Sonne of God*, who shewed his love to vs, by giuing himselfe for vs, Phil. 1. 21. *For Christ is to mee both in life, and in death aduantage.*

4. These terrible agonies and sufferings of Christ should make vs liue in feare, and spend the time of our sojourning here in a singular feare to offend God any more by our finnes; yea, seeing wee were to bee washed in blood, before wee could bee cleane, wee should bee desirous to get such puritie, as that if it were possible, wee might not haue a spot or wrinkle of sinne about vs, 1. Pet. 2. 17. 18. 19. *Pass the time of your dwelling herein feare:*

Knowing that yee were not redeemed with corruptible things as siluer and gold; from your vaine conuersation receined by the traditions of the Fathers: but with the precious blood of Christ, as of a lambe undefiled, and without spot.

Ephes. 5, 26. That hee might sanctifie it; and cleanse it by the washing of water through the word. 27. That hee might make it to himselfe a glorious Church, not hauing spot, or wrinkle, or any such thing: but that it should be holy, and without blame, &c. Wee may here learne an excellent way, how to mortifie sinne, and destroy the power of any corruption. Looke how God did with sinne, so should we: but God vsed crucifying, as the best medicine to kill the force and guilt of it, and so should we. Hence it is, that the eterne of crucifying is giuen vnto the mortification of sinne.

Galat.

Galat. 5. 24. For they that are Christs, haue crucified the flesh with the affections, and the lusts, &c. We are therefore counselled to crucifie the flesh accordingly in many places of Scripture. Now that wee may crucifie our sinnes:

1. Wee must haue them to the Crosse of Christ, force them before the tree, on which hee suffered; it is such a sight as sinne cannot abide. It will begin to dye within a man vpon the sight of Christ on the Crosse: for the Crosse of Christ accuseth sinne, shames sinne, and by a secret vertue feeds vpon the very heart of sinne.

2. We must use sinne, as Christ was used, when hee was made sinne for vs: wee must discusse it vp, and make it naked by confession of it to God: wee must pierce the hands, and feet, and heart of it by godly sorrow, and application, of threatnings against it.

it, and by spirituall reuenge vpon it.

The hands, I say, in respect of operation, that it may worke no more. The feet in respect of progression, that it may raighe no longer; and the heart in respect of affection, that it may be loued no longer. And thus as we should vpon all occasions, so especially in the preparation to the Sabbath, and when wee are to keepe Passecouer to the Lord. That was the time chosen to crucifie Christ in, and certainly it is a wonderful fit time for vs to execute this worke of mortification vpon our finnes.

Lastly, this doctrine of the passion of Christ, should wonderfully arme vs with patience in all afflictions. The Captaine of our saluation was consecrated through afflictions, *Hebr. 2. 10.* For it became him, for whom are all things, & by whom are all things, seeing that he brought

brought many children unto glory, that he should consecrate the Prince of their salvation through affliction. Though he were the Sonne, yet hee learned obedience by the things hee suffered, *Hebr. 5. 8.* For as much as Christ hath suffered for vs in the flesh, we should arme our selues with the same mind, *1. Peter 4. 1.* For wee are hereunto called, and Christ suffered for vs, leauing vs an example, that wee should follow his steps in doing well, and taking it patiently, when wee suffer euill, *1. Peter 2. 19. 20. 21. &c.*

Afflictions are the markes of Christ, and wee should glorie in it alwayes to beare about in the body the dying of the Lord Iesus, *2. Cor. 4. 10. Galat. 6. 17.* And God hath predestinated vs that wee should bee conformed to the Image of his Sonne in sufferings, *Romans 8. 29.* And therefore if wee will raigne

M. 5. with

with Christ, wee must suffer with him, *2. Tim. 2. 12.* Let vs therefore bee fully perswaded to take vp our crosse also daily, and follow him, *Luk. 9. 23.* Let vs therefore also goe forth to him without the Campe bearing his reproach, *Heb. 13. 13.* And with patience runne the race that is set before vs; looking to him, that being the author, and finisher of our faith, endured such contradiction of sinners against himselfe; endured the crosse, despised the shame; and resisted euen vnto blood, *Heb. 12. 1. 2. 3. 4.* Wee should neuer therefore be weary, or faint, hauing such a patterne before vs, and knowing the end God gaue to him, and hath promised to vs, and accomplished in the experience of others of his Seruants; but euen learne to obey GOD in this commandement about afflictions, as well as any other.

Thus

Thus of the Vses for Instruction: the Vses for Information follow.

The doctrine of the passion of Christ may enforme vs in diuerſe things, as

First, concerning true felicitie in the negative consideration of it: for in as much as Christ had so litle to do with the World, & spent his dayes so without the profits and pleasures of this life, it shewes, that his Kingdom was not of this World, and that the best treasures lye not in these things; and besides, that one may bee truly blessed, and yet bee extremely destituted of these outward comforts of life.

Secondly, concerning the dangerousnesse of the Doctrine of the Papists: for these principles shew vs, that wee must for euer separate from them, if they persist in their heresies: for they teach vs, that Christ did not once for all fully sacrifice to God

God, but that the sacrifice must be renewed daily in the Masse, contrary to the expresse words of the Text, Hebr. 9. 26. 28. For then must hee haue often suffered since the foundation of the world: but now in the end of the world hath hee appeared once to put away sinne by the sacrifice of himselfe.

So Christ was once offered, to take away the sinnes of many.

Heb. 10. 11. 12. And every Priest appeareth daily ministering and oft times offereth one manner of offering, which can neuer take away sinnes.

But this Man after hee had offered one sacrifice for sinnes, sitteth for ever at the right hand of God.

And besides, they teach, that men may make satisfaction to God for their sinnes by their owne workes, and by the workes of the Saints.

Thirdly, concerning the most

most wofull condition of wicked men that live in their finnes, they may fully see, how they shall speed with God by this that be-
fell *Christ*. If God spared not his onely begotten Sonne; that was but a suretie for sinne, will he spare them that are principals? would not God finde out such a mercy to *Christ*, as to free him from such extremities; and doe they trust to a mercy in God never revealed in the Word, never shewed to *Christ*? Was not *Christ* able without such wofull tortures to beare the wrath of God, and doe they thinke to be able to endure those Rivers of Brimstone, and Fire in *Hell*?

4. Concerning a singular and new way of obedience in *Christ*: if wee will needs haue workes of *Supererogation*, let vs acknowledge them onely in *Christ*: for the Doctrine of his *Passion* tels vs of an obedience to a commandement of God, that was
not

not in the Morall Law; and that was his speciall submission to that singular will of his Father, in being that one that should die for the people, to expiate for other mens finnes, is a speciall kind of Righteousnesse, not mentioned in the Law.

5. Concerning the offence of the Crosse, though both *Jewes* and *Gentiles* stumbled at this Doctrine at the first; yet we see there is no reason why we should be troubled at the abasements of *Christ*, but rather to reioyce, and wonder at the dreadfull expiation was made to God for vs in them. For thus it behoued him to suffer, as all the *Prophets* from *Moses* haue witnessed, 1. Cor. 1. 23. Luke 24. 45, 46.

Thus for the Use for Information.

The *Consolations* follow.

The Doctrine of the *Passion* of *Christ* is exceeding comfortable, and that both in generall and particular *consolations*. It

It is generally comfortable :

First, in respect of the establishment of our hearts, in the assurance that *Iesus of Nazareth* was the true *Messias* promised to the Fathers. Which may appear; if wee consider but the History of his *Passion*, in as much as in him were fulfilled all those signes foretold in the severall ages of the old Church. The old propheties were all accomplished in him. The Scepter was now departed from *Juda*, foretold, *Genes. 49. 10.* They divided his garments, and cast lots vpon his vesture, according to *Psal. 22. 8.* They pierced his hands and feet, *Psal. 22. 16.* The chiefe Builders refused him, according to *Psa. 118. 22.* In his arraignment he was silent, & opened not his mouth, according to *Esay 53. 7.* He was reckoned amongst the Wicked in his death, according to *Esay 53. 12.* They gaue him Gall and Vineger

to

to drinke; according to *Psal. 69.*

21. Hee accomplished the meaning of the Sacrifices in shedding his blood, and suffering without the *Campe. Heb. 9. 14. Heb. 13. 11, 12.*

Secondly, if wee consider the effects of his passion: for from hence flowes to vs, and euery be- lieuer,

First, the purchase both of our foules and bodies, *1. Cor. 6. 20.* For yee are bought for a price: therefore glorifie God in your bodie, and in your Spirit; for they are Gods.

Rom. 7. 4. So yee, my Brethren, are dead also to the Law, by the body of Christ; that yee should be vnto another, euen vnto him, that is rayssed up from the dead; that wee should bring forth fruit vnto God.

2. The ratification of the eternall Couenant, *Heb. 9. 16.* For where a Testament is, there must bee the death of him that made the Testament, &c.

3. The

3. The reconciling of vs to God, Rom. 5. 10. For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saved by his life.

4. Peter 3. 18. For Christ also hath once suffered for sinnes: the iust for the uniuert, that hee might bring vs to God; &c.

5. The abolishing of sinne, both in respect of the remission of the guilt, 1. Iohn 1. 7. The blood of Iesus Christ his Sonne cleanseth vs from all sinne.

6. Matth. 26. 28. For this is my blood of the New Testament, that is shed for many, for the remission of sinnes. And sanctification against the power of it, Romans 6. 6. Knowing this, that our old man is crucified with him, that the bodie of sinne might bee destroyed, that hence-forth wee should not serue sinne, &c.

7. The swallowing yp of death,

6. Libertie to enter into the most holy place of Heaven, by a new and living way, *Heb. 9. 12.* Neither by the blood of Goats and calves, but by his owne blood entered hee in once vnto the holy place, and obtayned eternall Redemption for vs.

Heb. 10. 19. Seeing therefore, Brethren, that by the blood of Iesus wee may be bold to enter into the holy place.

Thirdly, if wee consider the order of Priesthood, of which he was in offering this Sacrifice. He was a Priest after the order of Melchisedecke, and not after Aaron, *Psalme 110. 4.* The L O R D swaie and will not repent, thou art a Priest for ever after the order of Melchisedecke.

Heb. 7. all the Chapter.

Of all the Priests that were Types of Christ, Melchisedecke was the most liuely and noblest Type, and did most fully
sha-

shadow out both the Person and Office of *Christ*: For by *Melchisedeck* three most comfortable things in *Christ* were shadowed out:

The first was his dignitie: he was so a *Priest*, as he was a *King* also, able to feed and nourish the most nightie on earth, as the *King of Salem* did *Abraham*.

The second was the efficacy of his Priest-hood, noted in two admirable benefits flowing from his obedience and Passion, viz. *Righteousnesse* and *Peace*: *Righteousnesse*, for hee is the *Lord* our *Righteousnesse*: *Peace*, in that he fully pacified Gods anger for our finnes, as our attonement, and so he was indeed that *King of Zedech*, that is of *Righteousnesse*: and of *Salem*, that is, of *Peace*.

The third was the Eternitie of his Priesthood; hee is a *Priest* for euer, he dyeth not, as did the *sonnes of Levi*, nor doth the ef-

ficiency

beacie or his Priesthood euer
cease. The Holy Ghost of pur-
pose concealeth the mention of
the birth and death of *Melch-
sedecke*, that so hee might bee
the fuller Type of *Christ*, who
had no Fathe as Man, nor Mo-
ther as God; and of his dayes
there is no end; which last thing
is the speciall consolation, for
which I alleadged this Type.
There is no time wherein we can
want the benefit of *Christs* Sa-
crifice, if we haue access to God,
and the throne of his grace; and
the rather because GOD hath
sworne, and will not repent,
Psal. 110. 4.

Thus in generall.

In particula:, there are many
excellent comforts may bee ray-
sed from the Passion of *Christ*,
for

First, hence wee may gather a
matchlesse testimony, and un-
doubted, of the infinite loue of
God to Man, in that hee spared
not

not his owne Sonne, but gaue him to the death for vs, *Iohn 3. 16.* For God so loued the world, that hee hath giuen his onely begotten Sonne, that whosoever belieueth in him should not perish, but haue euermore life, &c.

1. *Iohn 4. 9.* In this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the world, that wee might liue through him, &c. Which may likewise assure vs, that there is nothing can bee good for vs, but he will certainly giue it vs also, *Rom. 8. 32.* Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?

Secondly, shall we euer doubt our freedome from condemnation, that know from hence what a price was paid for discharge of our Debts by such a Suretie? How can wee bee so vilely infected

sted with vnbeliefe, as to
arresting, or imprisonment,
or vndoing, when all is in *Christ*
fully and exquisitely satisfied
to the very vttermost farthing?
How could the Suretie haue euer
escaped such *Iustice* in God, such
malice in men, and *Denils* (the
Seruants and Iaylors) if hee had
not most abundantly payed all
could be demanded?

Thirdly, what an encourage-
ment may this bee to beleue
what *Christ* saith to vs? Was not
he a faithfull Witnesse and Tea-
cher, that sealed his Doctrines
with his bloud? Great therefore
is the infallibilitie of the Gospel,
that truth which is according to
godlinesse, and to bee receiued
with all full assurance without
wantering or feare, *Reuel. 1.5.*

Fourthly, shall not his ex-
ample comfort vs in all tryalls,
especially when wee suffer the
extremest things can befall vs
in this life? What are those to
the

the sufferings of Christ? And with what compassion will he receiue vs in affliction, that was so afflicted himselfe? *Esay 61. 1, 9. &c.*

And in particular, it maye be in paines, and in death it selfe, remember the dolours of Christ, especially considering that from thence flowes a vertue to helpe vs in all our pang and distresse, in life and death.

Lastly, there are many particular comforts may be gathered from the manner of his sufferings, and diuers particularities in them: as,

First, he suffered in *Ierusalem* and so both fulfilled the Type of the old Testament (for there was *Isaac* offered vp, and there the Sacrifices were slaine) and also signified vnto vs, that hee hath obtayned for vs, the Vision of eternall Peace, which the name *Ierusalem* importeth.

Secondly, hee suffered the

fir

that part of his chiefe Passion in a Garden, to comfort vs in the abolishing of the first sinne, which was committed in a Garden, and imputed to *Christ*.

Thirdly, he was betrayed, taken, bound, and forsaken, and all for vs: he was betrayed, to expiate our Treason in *Adam*: he was taken, to restore vs captiues: hee was bound, that wee might be loosed: hee was forsaken of all, & euen of his owne best Disciples, to let vs know, that hee alone did performe the worke of Satisfaction and Redemption for vs, *Esay 63.3.*

Fourthly, hee was arraigned & condemned both by *Iewes* and *Gentiles* in the Consistorie of the Priests, and at the Tribunal of *Pilat*, thereby to notifie both to *Iewes* and *Gentiles*, that hee was given to sacrifice for the sinnes of both, and to signifie that he was the true *Messias*, or *Shiloh*, because now the Scepter was de-

N

parted

parted from *Juda*, *Gen. 49. 10.*

5. His silence to the most accusations shewes: First, that he was a greater person then he that iudged him: Secondly, that hee fulfilled the Scriptures, that said he opened not his mouth, *Esay 53. 7.* Thirdly, that he suffered for our euill words, but especially it assures vs, that hee suffered the same as our suretie, in that hee did endure the imputation of such monstrous crimes, and yet held his peace.

6. He was whipped, and crowned with thornes; he was whipped, to deliuer vs from both spirituall, corporall, and eternall scourges that was due vnto vs.

The crowne of thornes may signifie:

1. That hee expiated our ambition in *Adam*.

2. That he might merit for vs an eternall crowne.

3. That he would gather Kingly people out of the most thornes

thorny and hurtfull Nations,
which as a crowne should com-
passe God about in seruing and
honouring him.

4. That hee had borne our
thorny cares, and therefore wee
should cast al our care vpon him.

7. Hee was clothed with a
purple garment, and a Reed in his
hand, which both signified that
he was a King, though they did it
in scorne. His purple Garment
shewes, that hee was that great
 Warriour, which was fore-spo-
ken of, when they said, Who is
this that comes from *Edom* with
red garments? &c. *Isaiah 63.1.*
to 7. The Reed was two wayes
comfortable: for first it shewed,
that this was hee, that should
breake the Serpents head: for a
Reed is the most mortall thing to
a Serpent, as the Learned record,
& therwith they were vsed to kil
them; & besides by a Reed, as by
a Pen hee did blot out the hand-
writing in the Debt-booke that
was against vs. N 3 8.

8. Hec suffered in *Golgotha* place of dead mens bones, which the most notorious Offenders did suffer their punishment, that so hee might raise vpon the Banner of *Iustification*, even in the very place of contamination, and damnation.

9. Hec was vnclothed, and made naked to satisfie for the sin of our first Parents, who were spoyled of the garment of innocence; and to deliuer vs from sin and mortalitie, of which the garments of skinnne giuen to our Parents, were a Monument; and perhaps to shew, how we should enter into Heauen, viz. as *Adam* did into *Paradise* naked in body, but cloathed in Sinne with *Innocencie*, and *Immortalitie*: but chiefly to expiate for our shamefull wickednesse before God.

10. Hec was hanged vpon a Tree, that so as death by the Tree entred into the World,

one Tree it should bee destroyed, and life brought backe againe. And besides herein Christ answered the Type in Isaacks Offering vp, and the brazen Serpent lifted vp on high; *Iob. 3. 14.* and that Christ lifted vp in the Ayre, might overcome the Prince of the Ayre, and all his spirituall wickednesse; *Coloss. 2. 15.* And that hee might beare the curse of the Law, being in that kind of death made a speciall curse for vs, *Gal. 3. 13. 14.*

11. He dranke gall and vinegar, wherein hee both fulfilled the Scriptures; *Psalm. 69. 21.* For they gave mee Gall in my meate, and in my thirst they gave me Vinegar to drinke, &c. And as the second Adam bare the punishment of the first Adams offence, in eating the iuyce of the forbidden fruit.

12. The nayling of his hands and feet, wherby of the cancelling of the hand-writing of Or-

dinances, that was against vs, both of the dissolution of all ceremoniall agreements, and of the full cancelling of the bond morall for so much, as concerns the forfeiture that lay vpon vs, *Colossians 2. 14. &c.*

CHAP. XXI.

Of Christs intercessions.

Hitherto of the expiation of sinnes.

The third part of the Priesthood of Christ followes, and that is the intercession of Christ: concerning which there are four Principles.

1. That Christ at the right hand of God maketh intercession for vs, *Rom. 8. 34. Who shall condemne? It is Christ, which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.*

Hob.

Heb. 7. 25. Wherefore he is able also perfectly to save them, that come unto God by him, seeing hee ever liveth to make intercession for them.

2. That wee have no other Intercessor in heaven but *Christ*; *1. Tim. 2. 5, 6. For there is one God, and one Mediator betweene God and Man, which is the Man Christ Iesus:*

Who gaue himselfe a ransome for all men, to bee a testimonie in due time.

Isaiah 59. 16 And when hee saw that there was no man, hee wondred that there was no Intercessour; therefore his arme did save it, and his righteousnesse it selfe did sustaine it.

3. That the intercession of *Christ* is perpetuall, hee so doth it once, as hee will neuer faile to doe it in all ages, *Heb. 7. 25, 28. For the Law maketh men High-Priests which haue infirmity: but the word of the Oath, that was*

since the Law, maketh the Son, who was consecrated for evermore.

4. That he makes intercession onely for the *Elect*, Iohn 17. 9. *I pray for them: I pray not for the World, but for them which thou hast given me: for they are thine, &c.*

Now for the explication of these Principles, three things must be opened.

The first is the acceptation of the word *Intercession*: for it signifieth,

Sometimes the Prayers which the godly make in the Name of Christ the Intercessor, to turne away Gods iudgements from their Brethren in this World, and so it is taken, 1. *Timothie 2. 1. I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of thanks be made for all Men, &c.*

Sometimes the complaints, that

that men make or pretend to make against the faults of others; Thus *Elias* made intercession against *Israel*; *Rom. 11. 2.* And the *Jewes* made Intercession against *Paul*; *Acts 25. 24.* But usually it signifieth that part of the mediation of *Christ*, in which hee appears before God to prevent or pacifie his displeasure towards the *Elect*.

The second is, how many wayes *Christ* makes Intercession for vs, and so there are seven distinct things in the Intercession of *Christ* for us. First hee presents himselfe before God with his Merits, offering his Sacrifice for our satisfaction; *Heb. 9. 24.* For *Christ* is not entered into the holy places that are made with hands, which are similitudes of the true Sanctuary; but is entered into verie Heavens, to appeare now in the sight of God for us. And so pacifying God toward us; *Jer. 20. 33.*

Christ
makes Intercession
7. wayes.

2

2. Hee prayed, and still doth pray for vs: all his Prayers on earth were a part of his intercession, and he still prayeth for vs in Heauen, *Rom. 8. 34. Who is also at the right hand of God, and maketh request also for vs.*

Hcb. 7. 25. Wherefore he is able also perfectly to saue them, that come vnto God by him, seeing he euer lieth to make intercession for them, &c.

3. Hee offers vp our Prayers and prayes to God, *Reuel. 8. 3.*

4. That hee should offer with the Prayers of all Saints vpon the golden Altar, which is before the Throne: *Reuel. 8. 3.*

And the smoke of the Odours with the Prayers of the Saints went vp before God out of the Angels hand. And so al our good workes, *Col. 1. 22.*

4

4. Hee vndertakes for vs before God, and giues his Word for vs, that wee being mindfull of reconciliation through him,

shall

shall eschew sinne by his grace, and not prouoke God any more, as we haue done. This spanson is a necessary part of the office of an Intercessour, Iohn 17. 6. I haue declared thy Name vnto the Men, which thou gauest mee out of the World, thine they were, and thou gauest them mee, and they haue kept thy Word.

25. O righteous Father, the World hath also not knowne thee, but I haue knowne thee, and these haue knowne that thou hast sent mee.

26. And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in them.

5. Hee pleades our Cause as an Advocate, and remooues and Non-suits all accusations, which men or Devils may make against vs to God, Romans 8. 34. as before, 1. Iohn 2. 1. My babes, these

these things write I vnto you
that yee sinne not: and if any
man sinne, wee haue an Aduo-
cate with the Father: Iesu
Christ the Iust, &c.

6. Hee poureth out vpon
the spirit of Intercession, which
causeth vs after an vnutterable
manner to make our moanes and
requests to God, Ro. 8. 26. Like-
wise the Spirit also helpeth our
infirmities: for wee know not what
to pray as we ought: but the Spirit
it selfe maketh request for vs
with sighes, which cannot bee ex-
pressed, &c. So in the 15. Fany
haue not receiued the Spirit of
bondage to feare againe: but yee
haue receiued the Spirit of Adop-
tion, whereby wee cry Abba Fa-
ther, &c.

Gal. 4. 6, 7. And because yee
are Sonnes, God hath sent forth
the Spirit of his Sonne into your
hearts, which cryeth Abba Fa-
ther, &c.

7. Hee sprinkleth his blood

vpon

upon vs, by application of his merits to vs, which cryes and makes intercession for vs, Heb. 12.24. And to Iesus the Mediator of the new Testament, and to the blood of sprinkling, that maketh better things then that of Abel, &c.

The third is, in which nature hee maketh intercession? and I answer, in both. For howsoever; if wee consider the *Diuine* nature of Christ; Christ is then equall with the Father, and the same in essence, and so it cannot truly be said, that Christ requereth any thing of the Father; yet if we respect the person of Christ in his diuine nature, as it is personally united to the humane in the dispensation of grace, as voluntarily he hath undertaken for vs: so it is no more inconuenient to pray for vs; then it is to take vpon him the forme of a seruant for vs; and the office of a Mediator, vnto which belongs this worke of praying. The

The vse of all may bee, first, for confutation of the *Papists*, who doe most sacrilegiously dishonour the intercession of *Christ* by substituting secundarie intercessors. The office is bestowed onely on the Kings Sonne, and they most iniuriously would imploy the Kings seruants: wee know no master of requests, but *Iesus Christ*: nor doth it helpe them, that they say, they haue *Mediators* of intercession, but not of redemption, but onely *Christ*: for when they acknowledge and beg, not onely the prayers, but the merits too of the *Saints* to purge away their finnes, and supply their wants, they make them *Mediators* of redemption also.

Secondly, for instruction, and so it should teach vs:

1. To imitate this part of the Priesthood of *Christ*, both by praying to God for our brethren, and for all sorts of men, though

though they bee our enemies,
1. Tim. 2. 1. and also by making
 peace, and keeping it, as much as
 is possible amongst men. Blessed
 are the peace-makers: for this
 makes them like the Sonne of
 God, *Matth. 5. 7.* and seeing
 the Saints shall iudge the world,
 they should put in to end the
 quarrels amongst the brethren,
 if it may bee.

Secondly, to liue, so, as *Christ*
 may haue credit by vs, in giuing
 his word for vs. Hath *Christ* vn-
 dertaken for vs to God, and shall
 not wee bee carefull to the vtter-
 most of our power to bee such, as
 hee hath promised for vs wee
 shall be? *Iohn 17. 10. 18. 19.*

3. To pray and giue thanks
 much, and so to doe all the good
 wee can, seeing it shall all bee
 presented to God by *Christ*,
Colos. 1. 22. Reuel. 8. 3. 4.

4. To establish our selues in
 the full assurance of faith, seeing
 all our imperfections are coue-
 red

2.

3.

red in *Christs* intercession, and wee may approach to God by this new and living way, and be sure of heauen also, euen to come within the vaile, when wee die, *Heb. 10. 19.*

10. Consolations.

Thirdly, for consolation: for wee may and ought to bee much refreshed, if wee consider, that by the intercession of *Christ*.

1.

1. The fauour of God is established vpon vs, & God is kept quiet from being prouoked against vs; God and wee are now through him all one, *Iohn 17. 21.*

2.

2. The compassion of God is implored in the times of distresse and affliction, *Zachary. 1. 16. &c.*

3.

3. The diuell is restrained; he cannot hurt vs; either by tempting, or accusing; our faith shall be kept, that it faile not, *Zachary 3. Romans 8. 34. Luke 22. 32.*

4.

4. Our finnes which wee daily commit, are forgiven vs, hee being an earliest Advocate to plead for vs, *1. Iohn 2. 1. 2.*

5. Wee

5. Wee shall bee protected against the hatred of the world, John 17. 14. 15. 16. I haue giuen them thy Word, and the world hath hated them, because they are not of the world, as I am not of the world.

5.

I pray not that thou shouldst take them out of the world, but that thou keep them from euil, &c

6. Our prayers and suite shall bee all presented and obtained, Reuel. 8. 4.

7. Wee shall bee kept from euill, and preserued vnto the end, vntill we be perfected from all sinnes and wants, John 17. 11. And now am I no more in the world, these are in the world, and I come to thee: holy Father, keep them in thy name, euen them whom thou hast giuen mee, that they may be one as wee are.

8. I pray not that thou shouldst take them out of the world, but that thou keepe them from euil.

23. I in them, and thou in me, that they may be made perfect in one, &c.

8. Wee haue assured hoped the glorie of heauen, and to dwell in the most holy place that is, within the vaile, Heb. 10. 19. Seeing therefore brethren, that by the blood of Iesus we may bee bold to enter into the holy place, &c.

Heb. 7. 25. Wherefore he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them, &c.

Ioh. 17. 24. Father, I will that they which thou hast giuen me, be with me, euen where I am, that they may behold my glory which thou hast giuen me, for thou hast lovedst me before the foundation of the world.

Colos. 3. 1. If ye then bee risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

9. Wee

9. We shall bee laden with all needfull blessings in the meane time, *Heb. 12.24.*

10. All this is the more comfortable, because hee liueth euer to make request for vs. There is no cessati^on of this office, but at all times we may haue the benefit of it. *John 17.20.*

Heb. 7.25. Wherefore hee is able also perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them, &c.

CHAP. XXII.

Of the Regall Office of Christ.

Hitherto of the Priestly Office of Christ; his regall office followes. And here first I will plainly lay downe the principles, and proue them: and then for more euidence methodically for explication shew the parts of this office heerein; and lastly make vses of all. There

There are seauen things to be beleued concerning Christ, which belong to his Regall office.

First, that hee ouercame sinne, death, the graue and hell, and rose againe from the dead, and ascended into Heauen, and sitteth at the right hand of God in maiestie.

That hee is risen from the dead, these places are euident to keepe in our memories, Rom. 1.4. And declared mightily to be the Sonne of God, touching the spirit of sanctification, by the resurrection from the dead.

Rom. 4. 25. Who was deliuered to death for our sinnes, and is risen againe for our iustification.

1. Cor. 15. 54. Then shall be brought to passe the saying that is written, Death is swallowed vp into victorie.

John 20. 12. And saw two Angels in white, sitting the one at the head, the other at the feet,

where the body of Iesus had layen
&c.

Mark. 16.6. But hee said unto
them, Bee not afraide, yee seeke
Iesus of Nazareth, which hath
beene crucified: hee is risen, hee
is not heere, behold the place
where they put him, &c.

14. Finally, hee appeared unto
the cleauen, as they sate together
and reprooued them of their un-
beleefe, and hardnesse of heart,
because they belequed not them,
which had scene him, being risen
again.

2. Tim. 2.8. Remember that
Iesus Christ made of the seede of
Dauid, was raised againe from
the dead, according to my Gos-
pel, &c.

That he ascended into heauen,
these places may suffice to proue
it, Marke 16.19.. So after the
Lord had spoken unto them, hee
was receiued into heauen, and
sate at the right hand of God.

Luke 24.51. And it came to
passe,

passed, that as he blessed them, he departed from them, and was carried up into heaven.

Act. 1.9. And when he had spoken these things, while they beheld, he was taken up, for a cloud tooke him up out of their sight.

Ephes. 4. 8.9.10. Wherefore hee saith, when hee ascended up on high: hee led captiuitie captive, and gaue gifts vnto men.

Now in that hee ascended, what is it, but that hee had also descended first into the lowest parts of the earth.

Hee that descended, is euen the same that ascended farre aboue all heauens, that hee might fill all things.

That hee sitteth at the right hand of G O D, these places proue, Marke 16.19. So after the L O R D had spoken vnto them, hee was receiued into heaven, and sate at the right hand of God.

Heb, 1.9. Vnto which also of the

the Angels said hee at any time: Sit at my right hand, till I make thine enemies thy footstoole &c.

Heb. 8. 1. Now of the things which we haue spoken, this is the summe, that we haue such an high Priest that sitteth at the right hand of the Throne of the Majesty in Heauen, &c.

Ephes. 1. 20. 21. Which hee wrought in Christ when hee ray- sed him from the dead, and set him at his right hand in the heavenly places.

Farre aboue all Principalities and power, and might, and dominion, and euery name that is named, not in this World onely, but also in that that is to come, &c.

Colos. 3. 1. If ye then be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

2. That Christ who purchased the Church by his blood,
is

is appointed of God to bee the King, and head of the Church, and Prince ouer the people of God, hauing all power in his owne hands, *Psalme 2.6.* *Euen I haue set my KING vpon Sion mine holy Mountaine.*

Matth. 28. 18. *And Iesus came and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.*

Iohn 13. 3. *Iesus knowing that the Father had giuen all things into his hands, and that hee was come from God, and went to God.*

Col. 1. 18. *And he is the head of the body of the Church, hee is the beginning and the first borne of the dead, that in all things he might haue the pre-eminence.*

Reuel. 19. 16. *And hee hath vpon his garment, and vpon his thigh a name written: The King of Kings, and Lord of Lords.*

2. That he is likewise appointed to bee the Law-giuer to the Church, and the Iudge of the whole

whole World, *Iam. 4. 12.* There is one Law-giuer, which is able to saue and to destroy: Who art thou that iudgest another man?

Iohn 5. 22. For the Father iudgeth no Man, but hath committed all iudgement vnto the Sonne.

27. And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

Act. 10. 42. And hee commanded vs to preach vnto the people, and to testifie that it is hee that is ordained of God, a iudge of quick and dead.

Act. 17. 31. Because hee hath appointed a day, in the which hee will iudge the World in righteousness, by that man whom hee hath appointed, whereof hee hath giuen him an assurance vnto all Men; in that he hath raised him from the dead, &c.

2 Tim. 4. 1. I charge yee therefore before God, and before the Lord Iesus Christ, which shall

O Iudge

judge the quicke and the dead at his appearing, and in his Kingdome, &c.

4. This his gouernement extends to the people of all nations, *Psal. 2. 8. Aske of me, and I will giue thee the Heathen for thine inheritance, and the ends of the earth for thy possession.*

Matt. 28. 18. And Iesus came and spake vnto them, saying, All power is giuen vnto me in heauen, and in earth, &c.

Philip. 2. 10. 11. That at the name of Iesus should euerie knee bow, both of things in heauen, and things in earth, and things vnder the earth.

And that euerie tongue should confesse, that Iesus Christ is the Lord, vnto the glorie of God the Father.

5. That his Kingdome is not of this World, but a spiritual and celestially Kingdome, *Ioh. 18. 36. Iesus answered, my Kingdome is not of this World; if my King-*
don

home were of this world, my seruants would surely fight, that I should not bee deliuered to the Iewes; but now is my Kingdome not from hence.

Rom. 14. 17. For the kingdome of God is not meate, nor drinke, but righteousness, and peace, and ioy in the holy Ghost.

6. That hee will be with his people to the end of the World, Matt. 28. 20. Teaching them to obserue all things, whatsoeuer I haue commanded you: And loe I am with you alwaies, untill the end of the world, Amen.

7. This his Kingdome is an euerlasting Kingdome, Luk. 1. 33. And he shall raigne ouer the house of Iacob for euer, and of his Kingdome shall be no end.

Heb. 12. 28. Wherefore seeing wee receiue a Kingdome which cannot bee shaken, let vs haue grace, whereby wee may so serue God, that we may please him with reuerence and feare.

Dan. 2. 44. And in the dayes of these Kings shall the God of Heauen set up a Kingdom, which shall neuer be destroyed, and this Kingdome shall not bee giuen to another people, but it shall breake and destroy all these Kingdomes, and it shall stand for ever.

Dan. 7. 14. And hee gave him dominion, and honour, and a Kingdome, that all people, Nations, and Languages should serue him; his dominion is an euerlasting dominion, which shall neuer bee taken away, and his Kingdome shall neuer be destroyed, &c.

Obiect.

Against this last principle may bee objected the words of the Apostle, 1. Cor. 15. 24. Then shall be the end, when he hath deliuered the Kingdome up to God, euen the Father, when hee hath put downe all rule, and all authoritie, and power. And therefore after that time it seemes hee shall raigne no more. For an-
swere

swere thereunto, we must know, that *Christ* shall not then cease to raigne, but onely cease to raigne after the same manner hee doth now. That manner of administration, which hee now vseth in gathering and preserving his CHURCH shall then cease, there shall bee then no neede of it.

Solut.

Thus of the *Principles*:

Now for the *explication*, that we may more distinctly conceiue of this office of *Christ*, as King, we must consider of foure things in it.

1. The victorie over the enemies, that opposed his title.

2. His Kingly glorie, with which he was qualified, and prepared for gouernement.

3. His taking of possession of the Kingdome.

4. His administration, after he had possession.

For the first, *Christ* fought for his Kingdome, and most victori-

O 3 oulsly

ously overcame the *Devill*, *Sin*, *Death*, and *Hell*, and rescued his subjects from their thraldome, *1. Cor. 15. 54. 55. Colos. 2. 15. Hebr. 2. 14.* And this victorie he accomplished, and proclaimed in his resurrection from the dead.

For the second: the Regall glorie of *Christ* consisted in two things: the first was the glorification of his humane nature. And the second was his triumph over his enemies.

The glorification of his humane nature contained, first the deposition of all the infirmities accompanying our nature, which he vnderooke for our sakes; so as now he ceased to hunger, or thirst, or be wearie, or feele any paine, or grieve, nor could hee suffer any more, or die.

2. The perfecting of his humane nature, with all the degrees of celestially gifts & endowments could possibly befall a created nature; both in body and minde.

His

His verie body was glorified, surpassing the *Sunne* in the firmament, for splendor and brightnesse.

Now for the triumph of *Christ*, he acted it two wayes :

1. In those frequent manifestations after his resurrection for the fortie dayes hee was pleased to abide on earth.

2. In that most glorious ascension, riding in the Chariot of triumph vp into Heauen, leading with him captiuitie captiue.

The third thing is, his taking possession of his Kingdome, and this he did, when he satc downe at the right hand of the Maiestie of God, and was exalted aboue all that is named, and had power ouer all things giuen him of his Father.

The fourth thing is, his administration of the kingdome, of which he is now posselt; and this hath in it foure things :

1. The calling and gathering

of his friends 4 *together*

2. By distributing rewardes amongst them, both in spirituall and temporall things.

3. Keeping them in their bonds, and preserving them in the feare of God, and a iust course of life.

2. Against his enemies, whom hee either restraines, or subdues: hee restraines them, by setting them their bounds, which they may not passe; by infatuating their counsels, and by being a wall of brasse about his own. He subdues them either by conuerting them, and so making them come in, and doe him homage, or else by confounding them, which he begins partly by outward iudgements, partly by induration, as deliuering them vp to a reprobate sense and accomplishing it in their miserable ends; casting them into vtter darknesse.

This administration of his Kingdome hee executes, partly in this life, and partly in the World

World to come: the one in his Kingdome of grace, the other of glorie; what is begun here, is fully made compleate in that other world.

The *Uſe* of the *Regall* office of *Chriſt* follow,

And thoſe are partly for *Inſtruction*, partly for *Conſolation*.

Fiſt, for *Inſtruction*, and wee ſhould learne;

1. To aſcribe all glorie, and dominion to him for ever, wee ſhoulde ſo admire the greatneſſe and Maieſtic of our King, and our hearts ſhould bee moſt affectionately mooued to his continuall prayſes: Let the people prayſe thee, O GOD, yea let all the people prayſe thee; O ſing prayſes to our GOD, ſing prayſes, ſing prayſes with underſtanding; *Psalm. 47.6.7.*
Reuel. 1.5.

Reuel. 5. 12. 13. 14. Saying with a loud voice, *Worthy is the*
O 5 *Lambe,*

Lambe, that was killed to receive power, and riches, and wisdom, and strength, and honour, and glorie, and praise.

And all the creatures, which are in heaven, and on the Earth, and under the earth, and in the Sea, and all that are in them, heard I saying; Praise, and honour, and glorie, and power be unto him, that sitteth upon the Throne, and unto the Lambe for evermore, &c.

And to this end wee should learne,

2. To pray, that God would giue vs the spirit of wisdom and reuelation, that the eyes of our vnderstanding may bee enlightened to discerne the working of his mightie power, which he wrought in *Christ*; when he raised him from the dead, and set him at his owne right hand in heauenly places farre aboue all *Principalities*, and *Powers*, and euerie name that is named, not onely

onely in this world, but also in that which is to come; and hath put all things vnder his feete, and made him head ouer all things belonging to the *Church, Eph. 1. 17.* to the end.

And with all wee should stirre vp our selues

3. To pray dayly, that his Kingdome may come, that the people that yet are in darknesse, may be conuerted; and that his glorie may shine more and more in those, that haue submitted themselves to his Scepter: and to this end, that the ordinances of his Kingdome, especially the preaching of the Gospell may runne with power, and mightily conquere and enlarge the bounds of his Kingdome; and that all opposite Kingdoms may be subuerted, as is that of *Antichrist*, especially that his Kingdome of glorie may be hastned vpon vs.

And for our owne parts wee should euerie one be readie.

4. To

4. To send our Lambe to the Ruler of the earth, *Esa. 16. 1.* to tender our homage, and offer our service, and testifie our allegiance with all humility, and thankfulness vnto this King of Kings, the Lord our mightie Redeemer, and throughout the course of our liues.

5. To bow at the name of *Iesus*, and to feare him, that is a great King aboue all gods, and hath a name aboue all names: to confesse his soueraigntie, and submit to his gouernement, and to tremble before him, and to thinke of him with all reuerence, *Phil. 2. 9. 10. 11. Psal. 2. 10. 11.*

6. And to come willingly at all the times of the publike assembly of his armies in holy beautie, we should all flocke to the colors of the King, and neuer giue over the care of assembling our selues in the Courts of our God; but with all gladnesse goe vp to the house of the Lord, the Courtes

of the King, the place of his holy
presence, where hee sits in his
Throne amongst vs, *Psal. 110. 3.*

7. To seeke to Christ in all
our necessities, seeing hee is so
exalted, that now hee is able to
helpe vs in all times of neede
according to the riches of his
glorie.

8. To be tender, and zealous
for the glory and honour of
Christ. shall not our hearts rise at
the dishonour of our King?

9. To obserue whatsoeuer he
commands, in nothing refusing
him, that speaketh from Heauen,
Matthew 28. 20. Teaching
them to obserue all things, what-
soeuer I haue commanded you,
&c.

Heb. 12. 25. See that yee de-
spise not him, that speaketh; for
if they escaped not, which refu-
sed him that spake on earth; much
more shall wee not escape, if wee
turne away from him that spea-
keth from Heauen, &c.

10. To seek those things that are aboue, where he sitteth at the right hand of God, and to haue our conuersation in Heauen, since as subiects of his Kingdome we are Free-men of the new Ierusalem, the Metropolis of his Kingdome.

Philip. 3. 20. *But our conuersation is in Heauen from whence also we look for the Saviour, euen the Lord Iesus Christ.*

Col. 3. 1. *If yee then bee risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God, &c.*

11. To dwell securely, as acknowledging wee haue secure protection in his seruice, and not to be afraid of any feare, Ier. 23. 5, 6. *Behold, the dayes come, saith the Lord, that I will rayse vnto Dauid a righteous branch, and a King shall raigne and prosper, and shall execute Iudgement and Iustice in the Earth.*

In his dayes Iuda shall bee saved, and Israel shall dwell safely, and this is the name whereby they shall call him; The Lord our righteousness, &c.

12. To carry our selues, as the seruants of the King. His subiects should differ in their manners from all other Nations; and his seruants should order themselves so, as may become his honour. And thus we should alwayes resist to our power the Kingdome of darknesse, and set our selues to overcome the World, and as conquerours to deny our selues in the affection to the profits, and pleasures, &c. of the World: and liue out of the feare of the disgrace of the World, knowing it is honour enough to bee such a Kings seruant; and out of feare of death it selfe, as knowing our deliuerance by the victorie which our Sauiour had ouer Death; and the assurance that hee will come againe, and make
our

our vile bodies like to his glorious bodie.

And as this may teach men in generall, so there be diuers things to bee vrged from hence vpon particular persons: as,

First, Kings, Iudges, and Rulers of the people should take notice of this, and doe their homage, and bring their Presents to this King of all Kings, *Psalm* 68. 29. and seeing they are but his *Vicegerents*, they should be learned in the Lawes of his Kingdome, and get wisdom to carry themselves so, as may become those that represent his person, not daring to oppose the gouernment of *Christ*, or to set themselves to oppresse his Subjects, *Psal.* 2: 10, 11.

Secondly, Ministers should especially stire vp themselves to mind this great worke of separating men from the World, to the Kingdome of *Christ*.

Thirdly, private Christians

must

must take heede of iudging one another : for all *iudgement* is committed to the Sonne, and hee is the onely supream, *Iudge* and *Law-giuer* ; and therefore the *Apostle I A M E S* infers, wee ought not to iudge our Brethren.

Fourthly, such as haue parted with their *friends* by death, must not sorrow for them that are gone, as *men* without hope, seeing the Kingdom of God is come upon them, and they are with the Lord, and their dead bodies shall *Christ* bring with him in his coming, therefore they should not shame the gouernment of *Christ* by the ignorance hereof, but comfort *themselves* with these things, *1. Thess 4. 13.*

Secondly, this may serue for wonderfull *consolation* to the godly, and that two wayes :

1. The children of *Zion* may reioyce in their King, *Psalme 149. 2.*

Let

Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King. If they consider their wonderfull happinesse, in being subiect to such a King, as

1. Was chosen and appointed by God himselfe immediately, *Psal. 2. 6, 7, 8.* *Euen I haue set my King vpon Zion, mine holy Mountaine.*

2. Was qualified with gifts aboue all his fellowes, euen aboue all the men on Earth, or Angels in Heauen, *Psal. 45. 2.*

3. Is independant: his subiects are not charged with supporting or defending him, but hee defends and mayntaynes them, *Isaiah 9. 7.*

4. Is alwayes present with his subiects, *Matth. 28. 20.* *And loe, I am with you alway vntill the end of the World, Amen.*

5. Is head of all Principalities and Powers, and hath all honour and power given him in

Hea-

Heauen and Earth, rules ouer
all nations, people, and langua-
ges, *Colos. 2. 9. Dan. 7, 13. 14. 27*

6. Cannot die, but liues for
euer.

2. They ought exceedingly to
reioyce, if they consider the pri-
uiledges they haue in being sub-
iects in the Kingdome of *Christ*:
for thereby

1. They haue the fauour and
presence of God with them; his
covenant of peace, and his san-
ctuarie with them, *Ezech. 37.*
16. 27.

2. They haue great dignitie,
they are made Kings themselues,
a royall Nation; they are *Prin-*
ces of the people, euen all the
people of the God of *Abraham*,
Reuel. 1. 6. 1. Pet. 2. 9.

3. They haue royall enter-
tainment, and are daily feasted
of their King, with daily ban-
quets in the Word and Sacra-
ments, *Christ* supping with them
Reuel. 3. yea, giuing his owne
body

body for meate, and his own
bloud for drinke, *Isa. 25. 6.*

4, They dwell safely, and find
shelter and succor in all distresses
Isaiah 25. 4. Ezech. 34. 24.
Michael the great Prince standeth
for the children of the peo-
ple, *Dan. 12. 1.*

5. Their King is exalted to the
supreamest honour, and there-
fore is able to prefer their won-
derfully; and promised before he
was exalted, that he would pro-
vide them a place, *Iohn 14. 2.*

CHAP. XXIII.

Of the Church.

Ephes. 1. 22.

And hath made all things sub-
iect under his feete, and hath
appointed him over all things
to be the head to the Church.

Hitherto of the meanes of
grace, the subiect of grace

shewes, and that is the Church.

The Church is the whole multitude of men elected to eternall life by God in Christ.

Concerning the Church there are these Principals.

First, that it is a companie of men separate from the world, gathered by the voice of Christ: the Scripture still makes a difference betweene the world, and the Church; and the word signifieth such, as are gathered together by the voice of Gods Cry-
ings, Ioh. 17.9. I pray for them, I pray not for the world, but for them which thou hast giuen mee: for they are thine.

Ver. 14. I haue giuen them thy Word, and the world hath hated them, because they are not of the world, as I am not of the world,
 Secondly, that there is one, *Eph. 4.4. There is one body, and one spirit, euen as yee are called to one hope of your saluation.*

Cant. 6.8. But my Dove is alone

lone, and my undefiled, *see* the only daughter of her mother, and shee is deare to her that bare her, &c.

Gal. 3. 28. There is neither Jew, nor Grecian, there is neither bond nor free, there is neither male nor female: for yee are all one in Iesus Christ.

And the Church is one, as in many other respects, so because all the godly are mystically united in one body, Rom. 12. 5. *See* we being many are one body in Christ, and every one one another's members.

Ephes. 4. 15. 16. But let us follow the truth in love, and in all things grow up into him which is the head, that is, Christ.

By whom all the body being coupled, and knit together by every ioynt for the furniture thereof (according to the effect of all power which is in the measure of every part) receiveth increase of the body into the edifying of himselfe in love.

Thirdly.

Thirdly, that shee is knit vnto Christ her head by an indissoluble vnion, Colos. 1. 18. And hee is the head of the body of the Church, he is the beginning, and the first borne of the dead, that in all things hee might haue the preeminence.

Colos. 2. 19. And holdeth not the head, wherof all the body furnished and knit together by synes and bands, encreaseth with the encreasing of God.

1. Cor. 12. 27. Now ye are the body of Christ, and members for your part.

Ephes. 1. 22. 23. And hath made all things subiect vnder his feet, and hath appointed him ouer all things to bee the head to the Church.

Which is his body, euen the fulnesse of him that filleth all in all things. So as shee is truly bone of his bone, and flesh of his flesh Ephes. 5. 30. For wee are members of his body, of his flesh, and of his bones.

One

One with *Christ*, not in nature as the *Trinitie* is one, nor in person, as the two natures in *Christ*, but in spirit, *Iohn 4. 13.* Hereby know we that we dwell in him, and hee in vs, because he hath giuen vs of his spirit. For the spirit of the Son dwelleth in vs.

Fourthly, that shee is holy, *Ephes. 5. 27.* That he might make it vnto himself a glorious Church not hauing spot or wrinkle, or any such thing, but that it should be holy and without blame, &c.

1. Pet. 2. 9. But ye are a chosen generation, a royall Priesthood an holy Nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darknesse into his marvellous light, &c.

Dan. 7. 18. And they shall take the kingdome of the Saints of the most high, & possesse the kingdome for euer, euen for euer and euer.

And so shee is holy,

I. By separation from the world.

world, in that the godly are consecrated to holy vices: they are holy by calling.

2. By inchoation of true holiness in nature, and practise, Tit.

3.5. Not by the workes of righteousness which we had done, but according to his mercie he saved us by the washing of the newe bath, and the renewing of the holy Ghost.

3. By imputation of Christs holiness being washed in his blood, Heb. 10. 10. By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

4. By consummation of all holiness in the other world.

Fifthly, she is Catholick: this is out of the Articles of the Creed: the Church is Catholick in three respects:

1. In respect of time, all the godly being members of this one body, though they live in all the severall ages since the beginning of the world. P 2. In

2. In respect of place, because all the iust both in heauen and earth are all of this one bodie; Ephes. 1.10. That in the dispensation of the fulnesse of the times hee might gather together in one all things, both which are in heauen, and which are in earth, even in Christ. And so from all parts of the world is the Church gathered, all the particular Churches in the world are but members of this Church vniuersall.

3. In respect of persons, because it is gathered especially since Christ, out of all Nations, there being no difference put in respect of mens outward condition, Reuel. 5.9.10. And they sung a new song saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, and nation; And hast made vs vnto our

selfe. Now God

God Kings and Priests, and wee
shall raigne on earth.

Galath. 3. 28. There is neither
Iew nor Grecian, there is neither
bond nor free; there is neither
male nor female: for yee are all
one in Christ Iesus.

Sixtly, that shee is militant,
that is, she is in this life expoled
to crosses, and afflictions, and
temptations, and oppositions, 2.
Tim. 4. 7. 8. I haue fought a good
fight, and haue finished my course
I haue kept the Faith.

For henceforth is laid vp for
mee the crowne of righteousness,
which the Lord, the righteous
Iudge, shall giue me at the day, &
not to me onely; but unto all them
also which loue his appearing.

Luke 9. 24. For whosoever wil
saue his life, shall lose it; and who-
soever shall lose his life for my sake
the same shall saue it.

Acts 14. 22. Confirming the
Disciples heart, and exhorting
them to continue in the faith, af-

firming, that wee must through many afflictions enter into the kingdome of God, &c.

Reuel. 1. 9. I Iohn, euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the isle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

Reuel. 12. 11. But they overcame him by the bloud of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death, &c.

Ephes. 6. 12. For wee wraastle not against flesh and bloud, but against principalities, against powers, and against the worldly gouernours, the Princes of the darkenesse of this world, &c.

Now the Lord would haue his Church so exposed to crosses, both for his owne sake, and for hers, and for his enemies sake:
1. For his owne sake, that hee might shew his hatred of sinne.

even

even in his owne, and the glorie also of his power and mercie in their deliuerance, as well as his iustice in their afflictions. 2. For their sakes, that being in the warfare humbled and tamed for their finnes, they might not perish with the world, 1. Cor. 11. 31. 32. and may bee hercin like to Christ, Rom. 8. 27. 3. For their enemies sake, that they may know, that they shall neuer bee spared, if God spare not his owne children, 1. Pet. 4. 17. For the time is come that iudgement must begin at the house of God: if it first begin at vs, what shall the end bee of them which obey not the Gospel of God?

Seauenthly, that shee is inuincible, Matth. 16. 18. And I say also vnto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not ouercome it.

Rom. 8. 37. Neuerthelesse in all these things we are more then

conquerors through him that loved us.

38. For I am perswaded that neither death, nor life, nor Angels nor principalities, nor powers, nor things present nor things to come,

39, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord.

1. Pet. 5. 10. And the God of all grace, which hath called us unto his eternall glorie by Christ Iesus, after that ye haue suffered a little, make you perfect, confirme, strengthen, and stablish you, &c.

The uses of these principles may be either

for { 1. Instruction.

2. Consolation.

1. For instruction, and so the sound consideration hereof may serue

First, to stirre vs vp to pray, that God would open our eyes

to see the glorie of his power and grace in the calling of his Church out of the world; and the most happy supremacy of *Christ* over the Church; and our owne felicitie, if wee be members of the Church, *Ephes. 1. 17, &c.*

Secondly, to inflame in vs the care to make our calling and election sure, that so wee may bee infallibly assured that wee are members of the true Church. If any aske for some plaine signe, by which briefly the heart of man may establish itselfe in this point: I answer, that to bee assured that wee are true members of the Church, & body of *Christ* wee must carefully trye our selves by such signes as these. For they are members of the Church.

1. That are called out of the world by the voyce of the tryer, and separated by the power of the words.

2. That relye upon *Christ*

Signes of a true member of the Church.

merits for righteousness and saluation.

3. That cleaue vnto such as care God with vchangeable affections, as the onely people of the world.

4. That are reformed from their old euill conuersation, to the constant endeauours of a holy life.

Thirdly, if wee find our selues to be of the *Church*, wee should strue for exceeding thankfulnessse to God, that hath called vs out of darknesse to this marvellous light, and saued vs from the common condemnation of the world, *1. Pet. 2.9.*

Fourthly, wee should labour by holinesse of life to exceede the *Papists*, or *Pagans* of the world, that men might see by our pietie, that God hath done more for vs then for any such as they: Our workes should speake for vs, that wee are of the *Church*; and not by our faith.

liues dishonour God, as our Father, or the Church as our Mother, *Ephes. 1. 4. Ephes. 2. 8. Christ* comes into his garden, to see how his plants grow, *Cant. 6. 10.*

Fifthly, wee should know no man after the flesh, nor reckon of men by their meanes in the world, but by their relation to *Christ, or the Church, 2. Co. 5. 16*

Sixtly, wee should therefore auoid the society of the wicked, and not forsake the fellowship of the godly, *2. Cor. 6. 15. 2. Thes. 3. 14. Heb. 10. 25.*

Seuenthly, wee should therefore carry our selues one towards another, as fellow-servants in the same family, and fellow-Citizens in the same Citie, with all meeknesse, patience, vnitie, and loue, *Ephes. 4. 2. 3.* Willingly employing our gifts for the good of the Church, *Rom. 12. 6, 7. 8.*

Eightly, seeing wee are in a continuall warfare, wee should stand vpon our guard, quitting

vs like men, and be strong, putting on all the armour of God, *Ephes. 6. 10.*

Ninthly, wee should for euer learne to thinke and speake reuerently of the Church of God, seeing it is the *house of God, the family of Christ, the ground and pillar of the truth*, & that Gods people are Gods *hidden ones*, *Ephes. 3. 15. 1. Tim. 3. 15. Psal. 83. 3.* And in particular, both Ministers and Magistrates, that are deputed to the gouernment of the *Church vnder Christ*, should bee carefull to doe their duties with all care. Ministers are charged in these Scriptures, *Iohn 21. 15. 16. 1. Pet. 5. 2. 1. Cor. 12. 28. 1. Tim. 3. 15.*

And Magistrates must remember that God hath giuen them to bee nursing-fathers to the Church, *Esa. 60. 10. 11. 2. Chro. 34. 33. and 35. 3. &c.*

*Use for
consolation*

Here is also matter of singular consolation for all the true mem-

members of the true Church, if they consider

First, the loue of *Christ* toward them: Hee affecting them, as a Spouse or Wife; *2. Cor. 11.*

2. Renet. 19. 7.

Secondly, the fellowship they haue with *Christ*. *1. Cor. 1. 9.*

Thirdly, the care of *Christ* for their sanctification, *Eph. 5. 25. 26*

Fourthly, the royall furniture with which from *Christ* they are clad, being not destitute of any heavenly gifts, *1. Cor. 1. 7.*

Fifthly, their safety in all their warfare, and their conquest and deliuerance out of all their troubles, and their assurance of full happinesse in the end.

And all this should comfort the more;

1. If wee remember what wee were, and are in our selues. The Church is black, *Cant. 1. 4.* And the daughter of *Pharaoh*, *Psal. 45.* and *Christ* found her out first in her bloud, *Ezech. 16. 6.*

2. If

2. If wee consider, that herein
no accepting of persons : but the
Eunuches and the strangers may
bee admitted into the Church,
as well as the children of the
Kingdome, *Isaiah 56. 3.*

C H A P. XXIV.

Of Iustification.

Hitherto of the subject of
grace, viz. the Church the
degrees of grace in this life are
two.

First, *Iustification.*

Secondly, *Sanctification.*

Concerning *Iustification*, there
are these principles :

1.

First, that all men haue sinned,
and the whole world is guiltie
before God, naturally, and in
themselves, *Romans 3. 19. 23.*
Now wee know, that whatsoever
the Law saith, it saith to them
which are under the Law; that
euery mouth may be stopped, and
all

all the World bee culpable before God.

For there is no difference : for all haue sinned, and are deprived of the glory of God.

Gal. 3. 22. But the Scripture hath concluded all vnder sinne, that the promise by the Faith of Iesus Christ should bee giuen to them that beleene.

Secondly, that by mens owne workes no flesh can bee iustified, Romans 3. 20. Therefore by the workes of the Law shall no flesh be iustified in his sight : for by the Law commeth the knowledge of sinne.

Titus 3. 5. Not by the workes of Righteousnesse which wee had done, but according to his mercie he saued vs by the washing of the new birth, and the renewing of the Holy Ghost.

Gal. 3. 11. And that no man is iustified by the Law in the sight of God it is euident : for the Iust shall liue by Faith.

Phil.

Phil. 3. 9. And might be found in him; that is, not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness, which is of God through faith.

Iustified, I say, before God: for by workes wee may be iustified before men, of which iustification the Apostle James speaks in his second Chapter.

3.

Thirdly, that the righteousness, which maketh vs iust, is in Iesus Christ, being made ours by imputation.

2. Cor. 5. 21. For he hath made him to be sinne for vs, which knew no sinne, that wee should be made the righteousness of G O D in him.

1. Cor. 1. 30. But yee are of him in Christ Iesus, who of God is made unto vs Wisedome, and Righteousnesse, and Sanctification, and Redemption.

Rom. 5. 18, 19. Likewise then

by the offence of one, the fault came on all men to condemnation: by the iustifying of one, the benefit abounded toward all men to the iustifying of life.

For as by one mans disobedience many were made Sinners: so by the obedience of one, shall many also be made righteous.

Phil. 3.9. And might be found in him, that is, not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, euen the righteousness which is of God through faith.

Ierem. 23.6. In his dayes Iuda shall be saved, and Israel shall dwell safely, and this is the name, whereby they shall call him, The Lord our righteousness.

Rom. 4.7. Blessed are they whose iniquities are forgiven, and whose sinnes are couered, &c.

4. That this righteousness is made ours onely by Faith; and so wec are iustified only by Faith;

Faith, as it apprehends, and layes hold vpon, and relies on the Righteousnesse of Christ, Rom. 3. 28. Therefore wee conclude, that a man is iustified by Faith, without the workes of the Law.

Galath. 2. 16. Know that a Man is not iustified by the Workes of the Law, but by the Faith of Iesus Christ, euen we, I say, haue beleeued in Iesus Christ, that we might be iustified by the Faith of Christ, and not by the Workes of the Law; because that by the Workes of the Law no flesh shall bee iustified.

Rom. 1. 16, 17. For I am not ashamed of the Gospell of Christ: for it is the power of God vnto saluation to euery one that beleueth; to the Iew first, and also to the Grecian:

For by it the righteousnesse of God is reuealed from Faith to Faith, as it is written: The iust shall line by Faith.

Heb.

Hebrewes 11.6.. But without Faith it is impossible to please God.

5. That this Faith is the gift of God, Iohn 6. 29. Iesus answered and said unto them; This is the worke of God, that yee beleeue in him whom he hath sent.

5.

Phil. 1. 29. For vnto you it is giuen for Christ, that not onely yee should beleeue in him, but also suffer for his sake.

Ephes. 2. 8. For by grace are yee saued through Faith, and that not of your selues: it is the gift of God.

Hebrewes 12. 2. Looking vnto Iesus, the author and finisher of our Faith.

Sixthly, that all men haue not Faith, Isaiah 53. 1. Who will beleeue our report? and to whom is the arme of the Lord reuealed?

6.

1. Thess. 3. 2. For all men haue not Faith.

And therefore this Faith is called the Faith of Gods Elect,

Titus

Titus 1. 1. Paul a Servant of God, and an Apostle of Iesus Christ, according to the Faith of Gods Elect.

7.

Seauenthly, that there is but one kind of Faith, by which the Elect of God are iustified, Ephes. 4. 5. There is one Lord, one Faith, one Baptisme, &c.

8.

Eightly, that being iustified by Faith, wee haue peace with God, and forgiuenesse of all our finnes, Rom. 3. 25. Whom God hath set forth to be a reconciliation through faith in his blood to declare his righteousness to the forgiuenesse of finnes, that are passed through the patience of God, &c.

Rom. 5. 1. Then being iustified by faith, wee haue peace toward God, through our Lord Iesus Christ.

The consideration of these Principles should worke in vs First a speciall care of duties, so as to direct the heart of man to the service of God.

1. The

1. The detestation of that Doctrine, that teacheth men to rest vpon the Merits of their owne workes, contrarie to these expresse Scriptures, *Romans 3. 20.* Therefore by the workes of the Law shall no flesh bee iustified in his sight: for by the Law commeth the knowledge of sinne.

Gal. 3. 10. For as many as are of the workes of the Law, are vnder the curse: For it is written, Cursed is euery man, that continueth not in all things, which are written in the Booke of the Law to doe them,

Ephes. 2. 8, 9. For by grace we yee saued through faith, and that not of your selues, it is the gift of God: *Not of workes, lest any Man should boast himselfe.*

Titus 3. 5. Not by the workes of righteousnesse which wee had done, but according to his mercie

All

All which wee should carrie in our minds.

2. The inflammation of the loue of *Christ* in vs, and the admiration of the riches of Gods grace, *Romans 5. 6, 7, 8.* For *Christ*, when wee were yet of no strength, at his time dyed for the vngodly.

Doubtlesse, one wil scarce dye for a righteous Man: but yet for a good Man it may bee, that one dare dye.

But God setteth out his loue toward vs, seeing that while wee were yet Sinners, *Christ* dyed for vs.

3, An especiall care about all things to beleue, accounting all things but dung, in comparison of the knowledge of *Christ*. Without this Faith it is impossible to please God, *Heb. 11. 6.* Wee should neuer rest, till wee could say, it is the *L O R D* our Righteousnesse, *Jeremie 23. 6.* Wee are vnclene, if wee have

not such a Faith as will iustifie
vs.

Quest. Tell vs distinctly,
what wee must doe about belec-
uing, which being done, wee
may be sure we are iustified.

Solution. First, thou must
beleeue, that *Iesus* of Naza-
reth is the promised *Messias*,
and the very Sonne of God *Mat-*
thew 16. 16.

1. Iohn 4. 15. Whosoever con-
fesseth, that *Iesus* is the Sonne of
God, in him dwelleth God, and
he is in God.

Secondly, thou must rest vpon
the *Passion* and obedience of *Ie-*
sus Christ, as the onely sufficient
meanes of thy happinesse, recei-
uing the promises, that declare
thy libertie so to doe, *Rom. 4.*
23, 24. Rom. 5. 17.

Thirdly, thou must in thy
Prayers present *Christ* to God,
and make it knowne as a Coue-
nant of thy heart, that thou dost
relye vpon him onely; and so giue
glorie

glorie to God; against the feare of the Law, Sinne, Death, and Hell.

Fourthly, thou must resolve to rest in this course, and neuer to depart from thy confidence herein: Thus the *iust must liue by their faith.*

Thus of the third Vse.

4.

Fourthly, we should be stirred vp to shew forth daily the vse, and power, and truth of our *iustification* by the effects of it; which we should strue to stir vp in vs, as namely wee should shew, that we are iustified:

1. By confirming our consciences in peace and tranquillitie.

2. By going boldly to God, and the throne of his grace; as knowing in how much grace we stand with God.

3. By comforting our selues in the hope of glory, as knowing that wee are heires of the World.

4. By

4. By glorying in tribulation,
being neuer ashamed of our
rich and hope, *Rom. 5. 11, 2, 3, 4,*
&c.

5. The doctrine of our free
Iustification should teach vs to
carrie our selues with all com-
passion and meeknesse toward o-
ther men, that yet liue in their
sinnes: for wee were such as they
were, till the grace of God ap-
peared without any desert of
ours.

6. Wee should bee carefull of
good works, to free the glorious
doctrine of libertie from the as-
persion of euill men, and to shew
our thankfulness to God, and
the truth of our faith, *Rom. 3. 31.*
1. 2. the latter part of the
Chapter, *Titus 3. 7, 8.*

7. This should make vs for-
get to iudge of Mens worth by
their faith, and to say, Oh, hee, or
hee is blessed, that beleeueth; and
to account highly of poore *Chri-*
tians, that are rich in faith.

8. For

5

6

7

James 2. 5.

8. For euer while wee liue, wee should glorie, not in our selues, but in the Lord, acknowledging whatsoeuer wee are, by the grace of God, 1. *Corin.* 1. 31. That according as it is written, *Hee that reioyceth, let him reioyce in the Lord.*

Rom. 3. 27. Where is then the reioycing? It is excluded: not by what Law? of Workes: Nay, but by the Law of Faith, &c.

Secondly, this Doctrine should worke in vs much consolation, & euen life from the dead: *Iustification* is called *iustification* of life, *Rom.* 5. 8. It should quicken vs aboue many other Doctrines, and the rather if we consider: That in Christ there is a daily propitiation for all our sin, *Rom.* 3. 25. 1. *Iohn* 2. 2. Hee will see our filthy Garments taken off vs, and clothe vs with change of rayment, *Zach.* 3. 3, 4.

2. That the very blessing of *Abraham* comes vpon vs; wee

are heires of the World as well
as he, *Galath. 3. 9.* They which
bee of Faith, are blessed with
faithfull Abraham, *Romans 4.*
11, 12.

3. That though this be clog-
ged with a condition of belee-
uing; yet wee are not excepted,
but may lawfully rest vpon
Christ; yea, wee are comman-
ded to beleeue, *1. Iohn 3. 23.* This
is then his commandement, that
we beleeue in the Name of his
Sonne Iesus Christ, &c. Yea,
God doth beseech vs to bee re-
conciled, *2. Cor. 5. 20.* Now then
are we Embassadors for Christ,
as though God did beseech you
through vs, wee pray you in
Christ's stead, that yee be recon-
ciled to God, &c.

4. That this beleeuing in
Christ, makes vs accounted as
righteous as euer Adam was,
or wee could haue beene, if wee
had kept the morall Law, and
God is as well pleased with vs:

Q

our

our faith is accounted for righteousness, and in stead of it, *Romans 4.5.* But to him that worketh not, but beleueth in him that iustificieth the vngodly, his Faith is counted for Righteousnesse.

5. That wee may from hence gather also assurance of raigning with *G O D* in another World, as the *Apostle* shewes, *Romans 5. 9, 10, 11.* Much more then being now iustified by his blood, wee shall bee saved from wrath through him.

For if when wee were enemies, wee were reconciled to God by the death of his Sonne; much more being reconciled, wee shall be saved by his life.

17. For if by the offence of one, Death rained through one; much more shall they which receiue the abundance of grace, & of the gift of righteousness, raigne in life through one; that is, *Iesus Christ.*

Romans 8. 30. *Whom hee
iustified, them also hee glorified,
&c.*

6. Lastly, that nothing shall
separate vs from this loue of
God, no accusation shall bee re-
ceined against vs, *Romans 8. 33,
34, 35.*

Thirdly, this may serue for
great reproofe,

First, for the neglect of faith
in many; Oh, who hath bewit-
ched thee, that thou shouldest
not beleecue! why will ye still be
shut vp, and liue vnder the
curse? *Galathians 3. 1. O foo-
lish Galathians, who hath be-
witched you?*

10. *As many as are vnder the
workes of the Law, are vnder
the curse, &c.*

23. *Before Faith came, wee
were kept vnder the Law, and
shut vp, &c.*

2. Of the most of vs, for lea-
ning still too much to our owne
workes; wee can hardly tell,

how, in our eyther glorying, or
griewing, to quit our selues from
the infection of pleading merit
of Workes.

3. Of many deare Seruants
of God for their slothfulnesse,
and miserable neglect of the as-
surance of Faith; resting still in
their weaknesse of Faith, and not
striving to be fully perswaded.

CHAP XXV.

Of Sanctification.

1. Theſſ. 4. 4.

*For this is the will of God, e-
uen your sanctification.*

Hitherto of *Iuſtification*;
Sanctification followes:
Concerning *Sanctification*,
there are theſe *Principles*:

1.

1. That whom God iuſti-
fieth,

heth, hee sanctifieth, Rom. 8. 30. Moreouer whom he predestinate, them also he called, and whom he called, them also hee iustified, and whom hee iustified, them hee also glorified.

Ezech. 36. 26, 27. &c. A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stonie Heart out of your bodie, and I will giue you an Heart of flesh.

And I will put my Spirit within you, and cause you to walke in my Statutes, and yee shall keepe my Iudgements and doe them, &c.

2. That to bee truely sanctified, is to dye to sinne, and to rise againe to newnesse of life, Romans 6. 1, 2, 3, 4. What shall wee say then? Shall wee continue in sinne, that Grace may abound? God forbid: how shall we that are dead to sinne, liue yet therein?

2.

Know yee not, that all wee which haue beene baptized into Iesus Christ, haue beene baptized into his death?

We are buried, then with him by baptisme into his death, that like as Christ was raysted up from the dead by the glory of the Father; so wee also should walke in newnesse of life, &c. Or it is to repent and beleue the Gospell, Marke 1.15. The time is fulfilled, and the Kingdome of God is at hand: repent, and beleene the Gospell.

3.

3. That except wee be borne againe, we cannot enter into the Kingdome of God, Iohn 3.5. Iesus answered, Verily, verily I say unto thee, except that a man be borne of water and of the spirit, he cannot enter into the Kingdome of God.

Heb. 12.14. Follow peace with all Men, and holinesse, without the which, no man shall see the Lord.

1. Iohn

1. John 1. 7. But if wee walke
in the light, as hee is in the light,
wee haue fellowship one with a-
nother, and the bloud of Iesus
Christ his Sonne clenseth vs from
all sinne.

2. Cor. 5. 17. Therefore if any
Man be in Christ, let him bee a
new Creature: olde things are
passed away, behold all things are
become new.

Fourthly, that Sanctification
is Gods gift, and worke in
Iesus Christ; wee can no more
conuert our selues, then wee
can beget our selues at first: we
can no more create our selues
new Men, then wee can create
our selues Men, Acts 5. 31.
Him hath God lifted vp with his
right hand to bee a Prince, and a
Saviour, to giue Repentance
to Israel, and forgiveness of
sinnes.

Acts 11. 18. When they
heard these things, they held
their peace, and glorified God

saying : Then hath God also to the Gentiles granted repentance unto life.

2. Timothy 2.25. Instructing them with meeknesse, that are contrarie minded ; proouing if God at any time will giue them repentance, that they may know the truth.

1. Corinth. 1.30. But ye are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and Sanctification and Redemption.

Ezech. 37.28. Thus the Hea- then shall know, that I the Lord doe sanctifie Israel ; when my Sanctuarie shall bee amongst them for euermore.

Titus 3.5. Not by the workes of righteousness which wee had done, but according to his merke he saued vs, by the washing of the new birth, and the renewing of the Holy Ghost.

Fifthly, that our Sanctification is vnperfect, while wee liue

in this World, 1. Iohn 1.8. If wee say that we haue no sinne, wee de-
ceiue our selues, and the truth is
not in vs.

Prou. 24. 16. For a iust man
falleth seauen times and riseth a-
gaine: but the wicked fall into
mischief.

Esay 64. 6. But wee haue all
become as an vnclean thing, and
all our righteousnesse is as filthy
clouts; and wee doe all fade
like a leafe, and our iniquities
like the winde haue taken vs a-
way.

The Vses may be, for

Information:

Instruction:

Humiliation: and

Consolation.

For the first: wee may hence
take notice of the wisdom of
God in curing the Posteritie
of Adam. Wee receiued a
double Disease from Adam:
the one was guilt of eternall
death: the other was corruption

of nature. By *Iustification* the first was abolished, and by *Sanctification* the other is healed by degrees.

For the second, wee may heere learne many things:

The first is, carefully to studie our own sanctification, and compell vpon our selues a more constant endeauour of sound reformation. To this end I propound two things:

1. Certaine *Motines* which wee should haue continually in our mindes, to stirre vs vp to the care of holinesse, and to get true grace.

2. Certaine Rules, which may exceedingly further vs about our *Sanctification*.

The *Motines* are these amongst many:

1. The Commandement of God, 1. *Thessal.* 4. 3. This is the will of God, euen your *Sanctification*.

Ephes. 2. 10. For wee are his work-

*Motines to
holinesse.*

workmanship, created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.

2. The conscience of our debt, which we owe hercin, Rom. 8. 12 Therefore Brethren we are Debtors; not to the flesh to live after the flesh: being redeemed by Christ.

Titus 2. 14. Who gave himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people to himselfe, zealous of good workes.

3. The consideration of our owne dignitie: wee are the children of God, the Temples of the Holy Ghost, Kings and Priests vnto God; Gods owne peculiar people and inheritance.

4. The rich promises that belong to godlinesse, 1. Timothy 4. 8. For bodily exercise profiteth little: but godlinesse is profitable vnto all things, which hath the promise of the life

pre-

present, and of that that is to come.

5. The assuring hereby of our Calling, and Election, 2. Peter 1. 10. Wherefore Brethren, give rather diligence to make your Calling and Election sure: for if ye doe these things, ye shall neuer fall.

6. The excellencie of good workes: they are Sacrifices seasoned with the Salt of Faith, kindled with the fire of the holy Ghost, offered by the merit of CHRIST, and accepted of God, 1. Peter 2. 5. And yee bee made a holy Priesthood, to offer up Spirituall Sacrifices acceptable to God by IESVS CHRIST.

7. The silencing of the Ignorant from speaking Euill, 1. Peter 2. 15. For so is the will of God, that by wel-doing yee may put to silence the ignorance of the foolish.

8. Because else,

I. The

1. The name of God will bee blasphemed, *Rom. 2. 24.* For the name of God is blasphemed among the Gentiles, through you.

3. *Sam. 12. 14.* Howbeit because by this deed thou hast caused the enemies of the Lord to blaspheme, the Childe that is borne unto thee shall surely die, &c.

2. The Spirit of God will bee grieved, and the workes of the spirit deadened, *Ephes. 4. 30.* And grieve not the holy spirit of God, by whom yee are sealed unto the day of redemption.

3. The iudgement of God will be prouoked, *Psal. 89. 31. 32.*

The rules wee had need to be put in minde of, that concerne Sanctification, either shew vs what to take heede of, or what to doe.

That wee bee not decciued in this great worke of true grace, we must take heed;

First, of wretchlesnesse and securitie;

Rules about our Sanctification.

curitie, whereby a man liues so, as he is insensible and carelesse of reformation altogether. Awake thou that sleepest, *Ephes. 5. 14.*

Secondly, of the daily baits, and methods of sinne: bee not insnared with the pleasures of sinne, which are but for a season but circumsise betimes the foreskinnes of your hearts, *Ierom. 4. 4.*

Thirdly, of procrastination, and delaying of time in the businesse of reformation. For thy life is vncertaine, *Matthew. 25. 13.* and euery day addes to the heape of sinne, and of wrath, *Rom. 2. 5.* Sinne not against thy purposes of amendment, lest thou grow more hardened.

Fourthly, of hypocrisie, and fained holinesse, *Esa: 58. 2. Iam. 4. 8.*

Fifthly, of the perswasion of the merit of your owne works, *Rom. 10. 3.* For they being ignorant of the righteousness of God,

and

and going about to stablish their
owne righteousness, haue not
submitted themselves to the right-
eousnesse of God, &c.

Sixtly, of temporarie righte-
ousnesse, *Hosb. 6. 4.* Ephraim
what shall I doe vnto thee? O
Iuda, how shall I intreate thee?
for your goodnesse is as a morning
cloud, and as a morning dew it
goeth away. Or being wearie
of well-doing, *Gal. 6. 9.* Let vs
not therefore bee wearie of well-
doing: for in due season wee shall
reape, if we faint not, &c.

Seuenthly, of the precepts of
Men, *Matt. 15. 9.* In vaine they
worship me, teaching for doctrine
mens precepts.

Ezech. 20. 18. But I said vnto
their Children in the Wildernes;
Walke yee not in the ordinances
of your fathers, neither obserue
their manners, nor defile your
selues with their Idols.

Eightly, of looking after the
example & fashion of the world,

Rom.

Rom. 12.2. Frame not your selves like vnto this World.

Ninthly, neglect of Prayer for the particular furtherance of reformation and grace, *Lament. 3. 21.* shall hee not giue vs his holy Spirit, if wee aske him, as our Sauour sheweth in the *parable*?

Tenthly, let the best of vs take heed of a strange deceit, and that is, to rest in faire words, and attentive hearing. How is it, that men, that heare many precious counsels, comforts, and reproofs goe away without any reformation, and thinke they doe well, if they commend the Sermon? &c. Oh, how common is this disease to bee awake to heare of the disease, or medicine, and fall asleepe before it be applyed? like those hearers in the Gospel, of whom it is said, *They heard, they marvelled; and they went their waies.*

Thus much of what wee should auoide, that the worke of *sanctification* be not hindred.

On the other side there be di-
vers things to be obserued by

as

First, wee must looke to the
matter to be done, which hath
two considerations in it:

1. That in generall whatsoeuer
things are *true, honest, iust, pure,*
lawely, and of good report, that
haue *vertue* and *praise* in them,
that wee should thinke on those
things, and studie how to glori-
fie God: and enrich our selues by
well doing them, *Phil. 4. 8.*
Ephes. 5. 8. &c.

2. That wee strue to keep our
selues free from, or speedily mor-
tifie such euils as vsually staine
the profession of religion after
calling. Besides the mortificati-
on of grosse euils, which the first
repentance puts away; wee must
watch carefully against other
sinnes, such as are lying, rotten
communication, deceit, anger,
wrath, and all bitternesse, and
curst speaking, *Col. 3. 8. Ephes.*

4. 25.

Secondly,

Secondly, wee must looke to the end of all our actions, the end I say both of intention, and continuance: For

1. Wee must propound the glory of God, as the maine end of all our actions, *1. Cor. 10. 31. Whether therfore ye eat or drink or whatsoeuer yee doe, doe all to the glory of God, Philip. 1. 11.*

2. Wee must so begin reformation and good workes, as wee bee sure also to endeaour with all constancie to ho'd out to the end, *Luke 1. 75. All the dayes of our life in holinesse and righteousness before him.*

Psalm. 106. 3. Blessed are they that keep iudgment, and do righteousness at all times.

Thirdly, wee must looke to the manner of our reformation, that it be done with all sincerity and so we doe,

1. If wee turne from all sorts of our transgressions, *Ezech. 18. 30. 31. Therefore I will iudge you,*

nu, O House of Israel, euery one according to his wayes; retorne therefore, and cause other to turne away from all your transgressions, so iniquitie shall not be your destruction.

Cast away from you all your transgressions, whereby yee haue transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel?

2. If we labour for a sanctification that is throughout in all parts, in soule, in body, and in spirit, that is, in our outward man, and in our affections, and in our iudgements, and thoughts.

Fourthly, wee must be exceeding mindefull of the meanes of sanctification, and so wee must especially thinke of

1. The Word, to subiect our selues to the power of it: for if wee heare our soules shall live, wee are sanctified by the truth, & God will haue his Law magnified, and the Word is able

to build us up still further, till we come to heaven, Isai. 55. 4. Iohn 17. 19. Isaiah. 42. 21. Acts 10. 32.

2. The Sabbath: for that is the signe of our sanctification. It is a signe to assure, that God will not faile vs in his blessing, and it is a signe that wee are indeed a holy people, if wee be careful to keepe the Sabbath.

It is the market day for our soules, and by the right keeping of the Sabbath, wee shall be the better able to serue God all the weeke after, Exod. 31. 13. 14. Keepe ye my Sabbaths: for it is a signe betweene mee and you in your generation, that ye may know that I the Lord doe sanctifie you.

Ye shall therefore keepe the Sabbath, for it is holy vnto you, hee that defleth it shall die the death: therefore whosoever worketh therein, the same person shall be euen cut off from among his people.

Isaiah

*Isaiah 56. 2. Blessed is the man
that doth this, and the sonne of
man which layeth hold on it: hee
that keepeth the Sabbath, and
contaminateth it not, and keepeth his
selfe from doing any euill.*

Thus of the vices for instru-
ction.

Thirdly, these principles may
terrifie all men that are vn-san-
ctified, that haue not true grace,
that liue in their finnes: Woe
unto worlds of men because of
sinne! for thereby they may ga-
ther, that there is no cure done
to their natures, that they are
not at all iustified before God,
that they haue no part with
Christ, and that all they doe is
still impure, *Matth. 7. 18. Tit. 1.*
15. Yea, and that the wages of
their finnes will bee death, and
that in the *state* they are in, they
cannot bee saued, *Rom. 6. 23.*
John 3. 5. and in the meane time,
what know they how soone
the whirle-winde of the *Lord*
may

may fall vpon the wicked? *Ier. 23. 19.* Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirle-winde shall fall downe vpon the head of the wicked.

And for all the things they haue done in the flesh, they must come to iudgement; and the rather because they haue not taken warning, *Acts 17. 31.* Because hee hath appointed a day, in the which hee will iudge the world in righteousness by that man, whom hee hath appointed, &c.

Obiect. But some one may say, what tell yee vs of these terrible things? wee haue no reason to thinke of our selues, that wee are vn-sanctified, how can wee, or you tell, who are not sanctified?

Sol. It is easie to tell in the negative, who are not sanctified, you may know it of wicked men:

1. Because they are asleepe, and

Signas of a
person un-
sanctified.

and dead in sinne, and haue not
any true feeling of the hateful-
nesse of their many sinnes, Eph.

1. And you hath hee quickned
that were dead in trespasses and
sins.

2. Because sinne raignes in
them, it hath an vnlimited pow-
er in them, Rom. 6. 12. Let not
sinne reigne therefore in your
mortall body, that ye should obey
in the lusts thereof.

3. Because they sinne by co-
mmand, they hire themselues;
their purpose is with their whole
hearts to commit and continue
in sinne, they obey as seruants,
Rom. 6. 16. Know yee not, that to
whomsoever yee giue your selues,
as seruants to obey, his seruants
ye are to whom ye obey, whether
it bee of sinne vnto death, or
of obedience vnto righteous-
nesse.

4. Because they are silent from
prayer, and confession of sinne,
Psalm. 32. 23. 25.

5. Be-

5. Because they haue no fauour of the things of the Spirit but altogether fauour fleshly things, *Rom. 8. 5. For they that are after the flesh, saueur the things of the flesh: but they that are after the spirit, the things of the spirit.*

6. Because they neuer had any marriage affections to Iesus Christ, *Rom. 7. 5.*

7. Lastly, a wicked man findes in himselfe not onely an impotencie, but an impossibilitie to be subiect to the Law of God. He resolues, that he cannot possibly yeelde to the directions of the World, nor will not: whereas a godly minde loues the Law, desires to obey, endeauours it, subiects himselfe to it, though he faile many ways.

Fourthly, and lastly, the godly may be comforted in the obseruation of this worke of the spirit of grace, that is in Iesus Christ, which killes sinne in them.

em, and hath made them aliue
om the dead.

Obiection. But some weake
Christian might say, There is
much comfort in this Doctrine
of the healing of their natures,
that the imperfection of
their *Sanctification* is a continu-
all discomfort.

Solution. Christians may and
ought to comfort themselues
against the imperfection of their
Sanctification many wayes, and
if they looke.

1. Vpon the Spirit of God in
their hearts, and so two things
may relieue them; first, the as-
sistance of the Spirit, which will
helpe their infirmities, *Rom. 8.*
16. And then if they consider the
very Fountaine of all good acti-
ons, and euery good gift to bee
of the same spirit of God, they must
needs conclude, it is some diuine
thing which is wrought in them,
as much as it flowes from the
Holy Ghost; howsoever it bee

*Comforts a-
gainst infir-
mities.*

R

im-

imperfect through the corruption of their hearts.

2. Vpon *Iesus Christ*; and so if they behold,

1. His *intercession*, and that likewise hath a double comfort in it: for first *Christ* made intercession for vs, when he prayed for our *Sanctification*, it should much comfort vs to remember, that our *Sanctification* was one of the things *Christ* prayed for, *Iohn 17. 19*. Secondly, *Christ* in his intercession in Heauen, couers all the imperfections of the godly, & is their *advocate* before the Father, *1. Ioh. 2. 2. Rom. 8. 34*.

2. His Death and Resurrection, from whence flowes a vertue continually, which is of singular power, to make our sinnes still die in vs, and quicken vs to newnesse of life, *Rom. 6. 4*. For this cause did *Christ* sanctifie himselfe, that hee might sanctifie his members by the influence comes from him, as from their head, *Ion. 17. 17*.

3. Vpon

3. Vpon the hope of perfect holinesse: for the time will come, when they shall be without spot or wrinkle, *Ephes. 5. 27*. The merit of their perfect holinesse is found in the price payed by *Iesus Christ*, *Heb. 10. 14*. It should much solace them, that one day there shall be a perpetuall end of all sinne and infirmities.

4. If in the meane time they looke vpon the good nature of God, assuring them by his promises.

1. That they are vnder Grace, and not vnder the Law, *Romans 6. 14*.

2. That hee will not deale with vs after our sinnes, *Psalme 103*.

3. That hee will spare vs as a man spareth his sonne that serueth him, *Mal. 3. 17*.

4. That hee will accept of the will and desire for the deed, *1. Corinthians 3. 11*.

5. That he is slow to anger, &

ready to forgiue, *Psalme 103.8.*
And mercie pleaseth him, *Micha 7.18.*

6. That hee will passe by our infirmities, and meere frailties, and not take notice of them, *Micha. 7.18.*

CHAP. XXVI.

Of the Resurrection.

Iohn 5.28,29.

Maruell not at this: for the houre shall come, in the which all that are in the graues, shall heare his voice.

And they shall come forth that haue done good, vnto the Resurrection of Life; but they that haue done euill, vnto the Resurrection of condemnation.

Hitherto of the Principles that concerne the third-state of man. The

The fourth estate of man is the estate of glory; and in this wee are to consider the three degrees of it :

1. The *Resurrection* of the bodie.

2. The last *Iudgement*.

3. The glory of *Heauen*.

The *Principles* concerning the Resurrection are these :

First, that the bodies of dead men shall rise out of the dust of the earth, and their owne foules shall enter into them againe, *Iob 19. 23, 26. For I am sure that my Redeemer liueth, and hee shall stand the last on the earth.*

And though after my skinnie wormes destroy this bodie, yet shall I see God in my flesh.

Esay 26. 19. Thy dead men shall liue; euen with my body shall they rise: Awake and sing yee that dwell in dust: for thy dew is as the dew of hearbes, and the Earth shall cast out the dead, &c.

John 5. 28. Maruell not at this, for the houre shall come, in the which all that are in the graues, shall heare his voice.

1. Cor. 15. 16. For if the dead be not rayfed, then is Christ not rayfed, &c. in the whole Chapter.

2.

Secondly, that the bodies of all men shall bee rayfed, John 5. 28. Small and great; the Earth, Sea, Fire, Beasts, Fowles, Ayre, &c. shall deliuer vp their dead, Reuel. 20. 12, 13. And I saw the dead, both great and small, stand before G O D; and the Bookes were opened, and another Booke was opened, which is the Booke of Life, and the dead were iudged of those things which were written in the Bookes, according to their workes.

And the Sea gaue vp her dead which were in her, and Death and Hell deliuered vp the dead which were in them, and they were iudged euery man ac-

ording to their workes. Iust and
vniust shall rise, *Acts 24. 15.*
And haue hope toward G O D,
that the resurrection of the dead,
which they themselves tooke for
also, shall be both of iust, and vn-
iust. Though the vniust shall not
rise in the same manner, nor by
the same power, that is, by the
vertue of *Christs* Resurrection,
Dan. 12. 2. And many of them
that sleepe in the dust of the
earth, shall awake; some to euer-
lasting life, and some to shame
and perpetuall contempt.

Quest. It may bee objected,
that *Daniel* saith many shal rise,
not all.

Answ. He may speake so, be-
cause wee shall not all die; but
those that are aliue at *Christs*
comming, shall bee changed in
stead of death and Resurrection;
1. Thess. 4. 15. For this say we vn-
to you by the Word of the Lord,
that wee which line, and are
remayning in the comming of

the Lord shall not prevent them which sleepe, &c. 1. Corinthi-
ans 15.53.

3.

Thirdly, that the same bodies which men carrie about with them in this World shall rise againe, Iob 19.26, 27. And though after my skinne Wormes destroy this bodie, yet shall I see God in my flesh.

Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my raires are consumed within me.

Psal. 34. 20. Hee keepeth all his bones, not one of them is broken.

This very corruptible must put on incorruption, 1. Corinth. 15.53. For this corruptible must put on incorruption, and this Mortall must put on Immortalitie, &c.

The Reasons are, 1. because euery Man shall receiue in his bodie, what hee hath done, either good or euill, 2. Cor. 5. 10.

For

For wee must all appeare before the Iudgement Seate of Christ, that euery man may receiue the things which are done in his bodie, according to that hee hath done, whether good or euill.

2. Because else it were absurde that any other bodie should be crowned, but that which suffered; or punished, but that which sinned.

Fourthly, that this Resurrection shall bee at the end of the World, euen the last day of the World, *Iohn 6.44.* No man can come to mee, except the Father which hath sent mee, draw him; and I will rayse him up at the last Day.

And therefore wee must distinguish betweene particular Resurrections, and the general or *Uniuersall*, Particular Resurrections haue beene past in some cases miraculously, as at the time of *Christs* death: but the *Principle* speakes of the vniuersall Resurrection.

The Vices may be for
Information.
Instruction.
Consolation.
Terrour.

First, for information, and so we should strive to inform our selves in three things :

1. The certaintie of it, that it shall surely be.
2. The manner of it, since it must needs be.
3. The glory of the life in *Christ*, that can effect this.

For the first, we may find many wayes to affect our hearts with a full assurance that our dead bodies shall rise againe: many things tend herunto, some probable, some infallible, some shew it, that it may bee, others that it shall be.

That it is not impossible, other workes in nature shew : as first, the *Phœnix*, a Bird in *Arabia*, of which it is written, that waxing olde, with the stickes of

Frans-

Frankincense and Cassia, with which shee filled her Nest, shee makes a fire, and being put in the fire, & burned to ashes, by and by after the dew of heauen lights vpon her, she comes forth aliue.

Secondly, we know that many little Birds, which for the Winter time lie out of the way in deepe marshes, or such like places, yet in Spring time come out aliue again.

Thirdly, wee see that Trees, and Plants in Winter loose all their ornaments, and being dead to see to, yet reuiue againe.

Fourthly, thus doth the seed also which the Husbandman throwes into the ground, 1. Cor. 15. 36. *O foole, that which thou sowest, is not quickned, except it dye.*

Fiftly, and lastly, night & day, sleepe and waking, shewes vs thus much: the day dyes into the night, and yet reuiues to the World with all his glory.

Yea, in Man himselfe there

is

is grounds of singular probabilitie: For

First, his deliuerances from dangers and distresses, are (as it were) lesser Resurrections, and the teame is given to it. The Houses in which the *James* were Captiues, were as so many Graues; and their returne, as arising from the dead, *Ezech. 37.*

12. 2. Cor. 1. 10. Secondly, hee hath had an experience of the first Resurrection in his soule already, and how can hee doubt the rising of his bodie? *Rom. 6. John 5. 25, 28. Reuel. 20. 6.*

Thirdly, diuers particular men haue appeared raised from the dead; as *Lazarus. John 13. 43.* the Saints that appeared out of the graues after *Christs* death, *Mat. 27. 52, 53.*

Fourthly, God shewed this in a Vision to *Ezechiel*, when hee saw a field full of dry bones receiuing at Gods commande-

ment

ment flesh, and nerues, and life,
Ezech. 37.

But we haue more then probabilities, wee haue certaine arguments for it, as

First, the Word of God assuring it, *1. Thes. 4. 15.* as was promised before, to whom all things are possible, *Luk. 1. 37.* For with God shall nothing bee vnpossible, *Luke 18. 27.* The things which are vnpossible with men, are possible with God, *Romans 4. 21.*

Secondly, the Sonne of God undertaking to effect it, *John 6. 39.* And this is the Fathers will which hath sent mee, that of all which he hath giuen me, I should lose nothing, but should raise it up againe at the last day, &c.

Thirdly, the resurrection of Christ to assure it, who rose as our surety, *1. Thes. 4. 14.*

Fourthly, the Sacrament of Baptisme scaleth both the resurrection of soule and body.

Fiftly, and lastly, the Apostle proues

proves at large the necessitie of the resurrection, by many arguments: shewing in effect, that all religion is overturned, if the resurrection be not beleaved, 1. Cor. 15. 12.

Thus that it shall bee: How it shall be, followes.

*The manner
of the Re-
surrection.*

The manner of the resurrection will be thus:

First, when the last day of the World is come, *Christ* on a sudden, in the same visible forme hee went to Heauen, will come in the cloudes with his *Angels*, and thousands of the soules of his Saints, *Iude* 14. 1. *Thes.* 4. 15.

*What these
things
meane is
unknowne.*

Secondly, the trumpet of God shall then sound, the voice of the *Archangel* shall then be heard: *Christ* shall command, exhort, and call vpon the dead to rise and come away to iudgment, 1. *Thes.* 4. 16, 17. so as the very dead shall heare this shout and voice of *Christ.* *Ioh.* 5. 29. *Mat.* 24. 31.

Thirdly, immediately the spirit

spirit of *Christ* will bring the
soules of all the godly, and they
shall enter into their bodies; and
then they that haue slept in the
dust of the earth, shall bee raised
to life.

Fourthly, the bodies of the
wicked shall then be raised also
by the power of God, by a way
unknowne.

Fifthly, men, that shall then
be aliue, shall haue a change on
a sudden in stead of death, and
resurrection, *1. Cor. 15. 1. Thes.*
4. 15. 16.

Sixthly, the *Angels* shall then
gather the *Elect*, and chase in
the Reprobates from the foure
windes of heauen, and present
them before *Christ*, *Math. 24.*
31. Thus of the manner.

Thirdly, this may informe vs
concerning the glorious life
of the Sonne of G O D, who
doth not onely liue himselfe;
but giues life to millions of
men by his spirit, *John 5. 21.*
and

and raised dead bodies so miraculously.

Thus of the Vies for Information.

From the Doctrine of the Resurrection wee should learne diuers things.

First, it should teach vs not to mourne immoderately for the dead, since when *Christ* comes againe, hee will bring them with him; and the Earth and Seas shal make a true account of their dead in the day of *Christ*. *1. Thes* 4. 13. 14.

Secondly, it should teach vs to haue the very body in honour, and not to transgresse against it, seeing it is redeemed by *Christ*, and shall bee raised to immortallitie at the last day.

Now men sinne against the body:

1. When (according to the traditions of men, and through will-worship) they with-holde from the bodie due sustenance, *Coloss*. 2. 23.

2. When

2. When men pollute their bodies, that should be prepared for immortalitie, with filthinesse; such as is whoredome, drunkennesse, sodomitie, and such like abominations, *1. Cor. 6. 13. 14.*

3. When the bodies of the Saints are not carefully and with meete honour buried, or their burying places vniciuilly dis-regarded.

Thirdly, the consideration of this great worke of the Resurrection of mens bodies should teach vs to trust God in lesser matters, and beleue his promises, though there bee neuer so great vnlikelihood of the accomplishment, in respect of outward meanes and appearance, *Rom, 4. 17. 18.*

Fourthly, wee should especially bee carefull to get the assurance, that our bodies shall haue a glorious resurrection, *Acts 24. 15.* And that wee may bee assured:

1. We

1. Wee must pray God to giue vs his holy Spirit, as the pledge of it. For then if the spirit of *Christ* bee in vs, the same spirit that raised *Christ*, will raise vp our natural bodies at the last day *Rom. 8. 11.*

Rise first in
soule.

2. We must be sure of the first resurrection, that the body bee dead in respect of sinne, and the soule raised vp to a liuely care of newnesse of life: they that haue their part in the first resurrection, shall neuer taste of the second death, *Rom. 6. Renel. 20. 6.*

3. In particular, wee must be sure to get faith in *Iesus Christ*, who is the resurrection, and the life, and in whom whosoever belecueth, he shall not dyc for euer, *Iohn 11. 25.*

Fifthly, wee should resolve to liue, like such as belecue a glorious *Resurrection*; and to this end.

1. Wee should bee stedfast and vnmoueable in all condi-
tions

ions of life, *1. Cor. 15. 58.*

2. Wee should liue, as Men
dedicated wholly to the seruice of
Iesus Christ, whose we are both
in life and death, *Rom. 14. 7. 8.*

3. Wee should strue to a-
bout in the worke of the Lord,
1. Cor. 15. 58. rousing vp our
selues to the care of well-doing,
1. Cor. 15. 34. studying to keepe
a conscience void of offence
toward *G O D* and Man, *Act*
24. 16.

4. Our mindes should runne
on that time, and our conuer-
sation should bee in heauen,
Phil. 3. 20.

Thus much of the Vses for in-
struction.

Thirdly, the doctrine of the
Resurrection hath singular com-
fort in it, and *Christians* are
charged to comfort themselues,
and one another, with these
things, *1. Thes. 4. 18.* And *Dauid*
did reioyce, & was glad at heart
for this reason, *Psalme 76. 9.*
For

For that is the time of the refreshing of all Christians, *Acts 3. 19.* And so the godly haue bene wont to comfort themselves against diuers maladies; as,

1. Against the paynes and tortures of the body; so did *Iob, Iob 19. 25. 26. 17.* For I am sure, that my Redeemer lieth, and hee shall stand the last on Earth.

And though after my skinne, Wormes destroy this body; yet shall I see God in my flesh.

Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my raiues are consumed within me.

And so did the godly mentioned, *Hebr. 11. 35.* The Women receiued their dead raised to life; other also were racked, and would not be deliuered, that they might receiue a better resurrection.

2. Against the troubles and generall miseries of this life, and so Gods people are comforted,

Daniel

Daniel 12.1.2. And at that time shall Michael stand up, the great Prince which standeth for the Children of thy people; and there shall be a time of trouble, such as was neuer since there began to be a Nation vnto the same time: and at that time thy people shall bee deliuered, euery one that shall bee found written in the Booke.

And many of them that sleepe in the dust of the Earth, shall awake; some to euerlasting life, and some to shame and perpetuall contempt.

Isaiah 26.19. Thy dead men shall liue; euen with my body shall they rise: Awake, and sing yee that dwell in dust; for thy dew is as the dew of hearbes, and the earth shall cast out the dead.

3. Against death it selfe, and so the Apostle triumphs, 1. Cor, 15. 55. 56. 57. O Death where is thy sting! O graue, where is thy victory!

The

The sting of death is sinne: and the strength of sinne is the Law.

But thanks bee unto God, which hath given vs victory through our Lord Iesus Christ.

Obiect. Now if any ask, What in the Doctrine of the resurrection should comfort vs in those case?

Solut. I answer: The consideration of the maruellous glory of our bodies, in which they should rise, should fill vs with sweet refreshings, *Phil. 3. 21. Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working, whereby hee is able to subdue all things vnto himselfe.* For sixe things shall befall our bodies at that day:

1. *Immortalitie*: so as they can neuer die againe, *1. Cor. 15. 42. 43. 44. 53.*

2. *Incorruptiblenesse*: they shall neuer bee inclined to putrefaction, or any corruption.

3. *Spi-*

3. *Spiritualnesse* : our bodies shall bee raised spirituall bodies, they shall bee like Spirits, as it were, and that in diuers respects: first, because they shall be possessed fully by the Spirit of God, so as they shall be both gouerned by the Spirit, and bee subiect to the Spirit wholly: Secondly, because they shall liue as the *Angels* in heauen doe, without Meate or rayment or any other bodily helps or sustenance : Thirdly, Because they shall bee for numbrenesse, as it were *sprits*; they shall bee able with incredible swiftnesse, to passe into all the parts of the World, Earth, or Ayre, &c. for they shall meete *Christ in the ayre*, 1. Thes. 4. 17.

4. *Power* : for of bodies full of weaknesse, and subiect to many calamities and distresses, and paines, they shall bee raised in power; that is, strong, able, and impassible.

5. *Per-*

5. *Perfection*: for they shall bee freed from deformitie, vnhandsomenesse, maim, lameness, &c. and become most faire and comely; neither infancie, nor olde age hindering them, but shall appeare in full age and beautie.

6. *Shining and Splendor*, as the *Sunne* or *Starres* in the *Firmament*: the body being clothed with a celestiall glorie, and diuine light, 1. *Cor.* 15. 40. *Daniel* 12. 3. *And they that be wise shall shine as the brightnesse of the Firmament; and they that turne many to righteousness, shall shine as the Starres for euer and euer.*

Matth. 13. 43. *Then shall the iust men shine as the Sunne in the Kingdome of their Father: Hee that hath eares to heare, let him heare, &c.*

And as wee may comfort our selues by the meditation of these distinct glories in our bodies then,

men, so it may adde unto our comfort, and the establishment of it, if we consider three things more; *to wit*, first, the certaintie of all this, that it shall come. Secondly, the shortnesse of the time thither. Thirdly, the condition of the body till then.

For the first, wee should not doubt of it, because wee are borne againe to this hope, wee are children of the resurrection now, and so called, *Luke 20. 36.* And besides, *Christ* hath a charge to loose nothing; no, not of the bodies of the Saints, *Iohn 6. 39.* And this is the Fathers will which hath sent mee, that of all which he hath given me, I should loose nothing, but should raise it up againe at the last day.

And hee came to this end, to dissolue the workes of the Diuell, which is sinne, and death by sinne, *1. Iohn 3. 8.* *Christ* also is the first fruit of the dead, *1. Corinth. 15. 20.* And further

S

wee

wee haue felt of the power of *Christ*; in rayſing our ſoules already; hee that by his Word made all things, can by the ſame voyce bring backe our bodies againe.

Obiect. That the bodies reſolved to duſt and aſhes, ſhould riſe, is againſt common ſenſe and reaſon.

Solut. It is aboue reaſon, but not againſt it. Can men of aſhes make glaſſe, and cannot God of duſt make againe the bodie?

Obiection. But the bodies dead are often mingled with the bodies of beaſts, or other creatures.

Solut. The Gold-smith by his art can ſeuer mettals, and extract one mettall out of another, and cannot God diſtinguiſh theſe duſts, &c.

Obiect. Fleſh and bloud cannot come into the Kingdome of heauen, 1. *Cor.* 7. 5. 20.

Solut.

Solut. By flesh and bloud is not meant the body simply, but as it is clothed with sinne and infirmitie, which shall bee done away in the resurrection.

Ob. The condition of Man and Beast is one, *Eccl. 3. 19.* For the condition of the Children of men, & the condition of beasts are even as one condition unto them: As the one dyeth, so dieth the other: for they haue all one breath, and there is no excellency of Man above the beast; for all is vanity.

Sol. First, they are like in dying, not in the estate after death. Secondly, it may be said, those words are the *objection* of the *Epicure*, not the opinion of *Salomon*.

Secondly, it may adde to our comfort, that the *Lord* is at hand, *Phil. 4. 5.* and that it is but a little season thither to, *Reuel. 6. 11.*

Thirdly, the present condition of our bodies euen in the

graue should comfort vs : for,

1. The Couenant of God is of force euen with them, as they lye in the dust of the earth. *Marth*

22. 31. 32.

2. The vnion with *Christ* holds still, *Col. 1. 18.*

3. They are not dead but asleepe in *Iesus*, *1. Thes. 4. 13.*

Fourthly, Woe vnto wicked men, euen because of the resurrection : they shall sleepe for a while in their bodies, but when they wake ; they must bee had away to execution. They that haue done euill shall arise vnto shanie, and contempt, and condemnation : their bodies shall rise in dishonour, deformitie, passible, tormented with eternall and vnytterable tortures, liuing in darkenesse and without light, (liuing, I say, for euer, onely to feele the paines of eternall dying) shut vp in prison, and denyed the comfort of the meanest creatures ; it were well for

for them, if they did neuer rise,
Revela. 20. 14. 15, Daniel 12. 2,
Iohn 5. 29.

CHAP. XXVII.

Of the last Iudgement.

2. Cor. 5. 10.

For wee must all appeare before
the iudgement seat of Christ,
that euery man may receiue
the things which are done in
his bodie, according to that he
hath done, whether it be good
or euill.

Hitherto of the Resurrection
the last Iudgment followes.

The Principles concerning
the last iudgement are these.

First, that there shall be a ge-
nerall Iudgement, *Iude 14. 15.*

And Enoch also, the seauenth
from Adam, prophesied of such

S 3. saying:

I.

saying: Behold, the Lord cometh with thousands of Saints.

To giue iudgement against all men, and to rebuke all the vngodly among them; of all their wicked deeds, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

Psalme 9. 8. For hee shall iudge the world in righteousness, and shall iudge the people with equitie.

Psal. 50. 1. The God of Gods euen the Lord hath spoken, and called the earth from the rising vp of the Sun, vnto the going down thereof, &c.

Heb. 9. 27. And as it is appointed vnto men, that they shall once dye, and after that cometh the iudgement.

Dan. 7. 9. 10. I beheld till the thrones were set up, and the Ancient of daies did sit, whose garment was white as snow, and the haire of his head like the pure wooll:

wooll: his throne was like the
serie flame, and his wheelles as
burning fire:

A serie streame issued, and
came forth from before him, thou-
sand thousands ministred vnto
him, and tenthousand thousands
stood before him: the Iudgement
was set, and the Bookes opened.

Secondly, that Christ shall
be the Iudge, and that in the hu-
mane nature, Acts 10. 42. And
hee commanded vs to preach vnto
the people, and to testifie that
it is hee that is ordayned of God
a Iudge of quicke and dead.

Acts 17. 31. Because hee hath
appointed a day, in the which hee
will iudge the World in righte-
ousnesse by that Man, whom
hee hath appointed, whereof hee
hath given an assurance to all
men, in that hee raised him from
the dead.

2. Timoth. 4. 1. I charge thee
therefore before God, and before
the Lord Iesus Christ, which shall

iudge the quicke and dead at his appearing, and in his Kingdom.

Iohn 5. 22. For the Father iudgeth no Man, but hath committed all Iudgement vnto the Sonne.

Obiect. The Apostles shall iudge the twelue Tribes, *Mat.* 19. 28.

Solut. 1. The Apostles iudge the twelue Tribes by their faith and doctrine, the example whereof shal take away all excuse from the Israelites.

2. They shall bee as *Iustices* of Peace on the Bench, and consent to *Christs* Iudgement.

Obiect. The Saints shall iudge the World, *1. Cor.* 6. 2.

Sol. As assessors with *Christ*, bearing witness to it, approving it, and assenting to it, as the Apostles before.

2. As they are members of *Christ the Iudge*.

3.

3. As their example shall bee alleadged to condemne the wicked

Ob.

Ob. But the Father and holy Ghost iudge too.

Sol. The Father doth iudge by the Sonne, as by his representative Wisdome, *John 5.22.* For the Father iudgeth no man, but hath committed all iudgement to the Sonne.

Dan. 7. 13. 14. As I beheld in visions by night, Behold, one like the Sonne of Man came in the Cloudes of Heauen, and approached vnto the Ancient of dayes, and they brought him before him;

14. And hee gaue him Dominion, and honour, and a Kingdome; that all People, Nations, &c. Or thus: the authoritie of iudging is common to the three persons, but the execution onely proper to the Sonne.

Thirdly; all men shall bee iudged at that day: iust and vniust, quicke and dead; small and great, *Iude 15.* To giue iudgement against all men; and to rebuke

buke all the vngodly among them

Rom. 14.9. For Christ therefore dyed, and rose againe, and reuiued, that he might be Lord both of the dead, and the quicke, &c.

2. Cor. 5. 10. For wee must all appeare before the Iudgment seat of Iesus Christ, &c.

Rom. 14. 10. Wee shall all appeare before the iudgement-seat of Iesus Christ.

Psalm. 9. 8. For he shall iudge the world.

Ob. All men are beleeuers, or vnbeleeuers; now the beleeuers shall not come vnto iudgement: as appears, Ioh. 5. 24. Verily, verily. If say vnto you, he that heareth my word, and beleeueth in him, that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life. And the vnbeleeuer is condemned already, Ioh. 3. 18. He that beleeueth not is condemned already.

Solut.

Salution. The belecuer shall not come into the iudgement of condemnation, and the vnbelecuer is condemned already in effect and substance: First, In the counsell of God: Secondly, In the Word of God: Thirdly, In his owne conscience, but yet the manifestation and finishing of this iudgement remaines vnto the last day.

Fourthly, all the secret things of mens natures, or workes, shall be brought to light, *Luk. 8. 17.* For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knowne, and come to light.

1 Cor. 4. 5. Therefore iudge nothing before the time, until the *L O R D* come, who will lighten things that are hid in darknesse, & make the counsels of the heart manifest.

Rom. 2. 16. At that day God shall iudge the secrets of Men by *Iesus Christ*. And therefore called

led a day of reuelation or declaration, *Rom. 2. 5.*

Fifthly, it shall bee at the last day, but the precise day and houre is not knowne to any men or Angels; the prooffe for the like principle concerning the resurrection, serues for this place, *Mat. 24. 36.*

6

Sixthly, the iudgement shall be most iust and righteous, and all shall confesse it, *Rom. 14. 10.* But why doest thou iudge thy brother? or why doest thou despise thy brother? for wee shall all appeare before the Iudgement-seat of Christ.

2. Tim. 4. 8. For henceforth is is laid vp for mee a Crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but vnto all them also which loue his appearing, &c.

Rom. 2. 5. But thou, after thine hardnes, & heart that cannot repent, heapest vnto thy selfe, wrath against

against the day of wrath, and of the declaration of the iust iudgement of God!

Psal. 9. 8. For hee shall iudge the World with Righteousnesse, and shall iudge the people with equitie.

Seuenthly, the iudgement shall be according to Mens workes,

1. Cor. 5. 10. Euery man shall receive the things which are done in his bodie, according to that hee hath done, whether it be good or euill, &c.

Röm. 2. 6. Who will reward euery Man according to his workes.

Obiection. Wee are iustified by Faith alone without Workes.

Solution. 1. Workes are inquired after in the last Iudgement, as the signes of Faith, and vnbeliefe.

Solution 2. Wee are iustified by Faith, onely; but shall be iudged by Faith and Workes both

both together. For that iudgement doth not serue to make men iust, that are vniust, but onely to manifest them to bee so indeed, which were so in this life being truly iustified.

The consideration whereof should serue for diuers vses, and first for instruction, and so it should teach vs.

First in generall, speedily to repent vs of our sinnes, and it should stirre vs to al possible care of holy life, and to the loue of all wel-doing, by which our reckoning might then be furthered, *Acts 17.31.*

2. Peter. 3. 11. Seeing therefore that all these things must bee dissolved, what manner of persons ought yee to bee in holy conuersation and godlinesse?

14. Wherefore, beloved, seeing you looke for such things, be diligent, that yee may be found of him in peace, without spot and lamelesse.

Philip.

Philip. 1. 10. That yee may
discerne things that differ one
from another, that yee may bee
pure and without offence, untill
the day of Christ.

Titus 2. 12, 13. And teacheth
us that wee should deny ungodli-
nesse and worldly lusts, and that
we should live soberly, and righ-
teously, and godly, in this present
world.

Looking for the blessed hope
and appearing of the glory of the
mightie God, and of our Saviour
Iesus Christ.

Secondly, in particular it
should teach vs,

1. Not to doate upon earth-
ly things, seeing they must all
bee consumed in that day, in the
fire.

2. To bee patient vnder all
wrongs, seeing wee are assured
there shall bee vengeance ren-
dered at that day, 2. Thessalonians
1. 5, 6, 7. James 5. 6, 7. Philip-
pians 4. 5.

Thirdly,

Thirdly, to take heed of rashnesse in iudging other men; and men offend in censuring;

1. When they inflict censures, and meddle ouer-busily, or curiously with them that bee without, *1. Cor. 5. 12.* For what haue I to do, to iudge them which are without?

2. When men speake euill of that which is good, and call good, euill, *Esay 5. 20.* Woe vnto them that speake good of euill, and euill of good; which put darknesse for light, and light for darknesse; that put bitter for sweet, and sweet for sowre.

3. When men iudge of things doubtfully, as the hidden things of the heart, and the secret things of darknesse, *1. Cor. 4. 5.* Therefore iudge nothing before the time, untill the Lord come, who will lightent things that are hid in darknesse, and make the counsels of the heart manifest. And censure things in the worse sense.

4. When

4. When men vncharitably censure others about things indifferent, *Rom. 14. 3, 4.* Let not him that eateth, despise him that eateth not; and let not him which eateth not, indge him that eateth, for God hath receiued him.

4. Who art thou that condemnest another mans Seruant? He standeth or falleth to his owne Master: yea, hee shall bee established; for God is able to make him stand, &c.

13. Let vs not therefore indge one another any more, but vse your iudgement rather in this, that no Man put an occasion to fall, or a stumbling-blocke before his Brother.

15. When men commit, what they condemne, *Romans 2. 1, 2.* Therefore thou art inexcusable, O man, whomsoever thou art that indgest? For in that thou indgest another, thou condemnest thy selfe, for thou that indgest, doest

doest the same things.

But wee know, that the iudgement of God is according to truth against them which commit such things. O being guiltie of greater faults, condemne others for lesser, *Matth. 7. 1, 2, 3.* Iudge not, that yee be not iudged.

And why seeest thou the mote that is in thy brothers eye; and perceiuest not the beame that is in thine owne eye? &c.

6. When men make a fault worfe then it is.

Fourthly, it should strike a feare into our hearts concerning God, and his dreadfull *Majestie*, and *Iustice*; and make vs afraid to offend him, and seeke by all meanes to glorifie him, whatsoever becometh of vs and the World, *Reuelat. 14. 7.* Saying with a loud voyce; Feare God, and giue glory to him: for the houre of his Iudgement is come, and worship him that made Heauen and Earth, and the Sea,

and

and the Fountaine of Waters,
&c.

Fifthly, wee should be sober,
and not enquiring into things not
revealed, and looke to the mayne
businesse: as for the precise time,
or place of *Iudgement*, or from
whence the fire shall come that
shall burne all, or what kinde of
throne it shall bee, or what the
signe of the Sonne of man shall
bee, or such like; wee beleue
that they shall be, but ought not
to enquire when, where, or how
they shall be.

Sixthly, chiefly this Doctrine
of the last Iudgement, should
compell in all of vs a care so to
liue, that we may be sure to haue
comfort in that day: and that we
shall be sure to find;

1. If wee beleue in Iesus
Christ, John 5. 24. Verily veri-
ly I say unto you, hee that hea-
reth my Word, and beleueth in
him that sent mee, hath euersla-
sting life, and shall not come into

*What wee
must doe
that wee
may haue
comfort at
the day of
Iudgement.*

con-

condemnation, but hath passed from death vnto life.

2. If wee bee sure to iudge our selues heere, God will not condemne vs with the World, **1. Cor. 11. 31.** For if wee would iudge our selues, we should not be iudged, &c.

3. If continually wee consult with the Word of God, to see that our deedes bee wrought in God, **John 3. 19, 20, 21.** He that doth truth, commeth to the light, that his deedes might be made manifest, that they are wrought according to God.

4. If wee watch and pray alwayes, they that pray much on Earth, shall stand before Christ with comfort at that day, **Luke 21. 36.** Watch therefore and pray continually, that yee may be counted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of Man.

5. If we be mercifull and lo-
uing,

ing, and bountifull to the godly
in their distresses, *Matth. 25. 31.*

6. If we bee sheepe; sheepe I
say:

First, for *tractablenesse*, so as
wee know, heare, and bee ruled
by the voyce of *Christ*.

Secondly, for *sociablenesse*.
a sheepe will not bee alone, nor
sort with swine.

Thirdly, for *profitablenesse*,
that wee be not idle, nor vnfruit-
full, *Matthew 25. Iohn 10.*

7. If wee can get the seale of
the Spirit, as our earnest of our
finall Redemption at that day;
the witnesse of the Spirit in this
life will make all sure against that
day, *Ephesians 1. 14.* The spi-
rit of promise is the earnest of our
inheritance, untill the Redemp-
tion of the possession purchased
vnto the prayse of his glorie.

Rom. 8. 15. For yee haue not
receiued the spirit of bondage to
feare againe, but yee haue recei-
ued

ued the Spirit of adoption, whereby we cry, Abba, Father.

8. If wee hold fast, what wee haue, and loose not what wee haue wrought, *Reuel. 3. 11.* Behold I come shortly; Hold that which thou hast, that no man take thy Crowne.

2. Iohn 8. Like to your selues, that wee loose not the things which wee haue done, but that wee may receiue a full reward.

9. If wee often receiue the Sacrament of the Lords Supper with due preparation: for therein.

1. *CHRIST* doth familiarly conuerse with vs, and is giuen to our nourishment to eternall life.

2. The outward Elements are vnfaigned pledges of the remission of all our sinnes.

3. Wee therein remember the death of *Christ* for vs, and how he was iudged for our sakes, and

althereby haue our hearts set-
against the feare of any seue-
rie from him.

4. In the right preparation
for the Sacrament, wee pre-
pare for the last Iudgement too;
the worke serues to both pur-
poses.

5. The *Sacraments* are
Gods broad Seales, to assure
that wee shall speed well at
that day.

Thus of the Vses for instru-
ction.

Secondly, this Doctrine of the
last Iudgement hath singular ter-
ror in it to all impenitent sinners,
which may bee considered ei-
ther more generally, or more par-
ticularly.

First, in generall, it is terrible
for them to heare, and know,
that God hath set them a day,
and hath giuen them finall war-
ning to repent; or else vndoub-
tedly he will iudge them withall
seueritie, *Acts 17.31. Because*
he

he hath appointed a day, in the which he will iudge the World in righteousness, by that man whom hee hath appointed, whereof hee hath giuen an assurance vnto all men, in that he hath raised him from the dead.

Iude 15. To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deeds, which they haue vngodlily committed, and of all their cruell speaking, which wicked Sinners haue spoken against him.

Romans 2.5. But thou after thine hardnesse, and heart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

Who will reward euery man according to his workes, &c.

Secondly, in particular, this terrour is the more grieuous, if they consider either the distinct miseries shall then fall vpon them,

mean, or the ieueral sinnes God hath reserued to tryall and punishment at that day.

What heart can stand before the serious thoughts of the particulars?

1. They shall heare the thunder of *Christs* fearefull voyce summoning them.

2. They shall bee chased in by the Angels before *Christ*, from all the foure winds of Hea-
uen.

3. They shall be set at *Christs* left hand, as a signe of miserable disgrace, *Matth. 25. 33.*

4. A fire shall deuoure before *Christ*, and it shall bee tempestuous round about him, *Psal. 10. 3.* Our God shall come, and shall not keepe silence; a fire shall deuoure before him, and a mighty tempest shall bee moued round about him, &c.

2. *Theff. 1. 8.* In flaming fire rendering vengeance vnto them, that do not know God, and which

T obey

obey not unto the Gospell of our Lord Iesus Christ.

5. They shall be euerlastingly shamed, and before all the World, *Dan. 12.2.* And many of them that sleepe in the dust of the earth, shall awake, some to euerlasting Life, and some to shame and perpetuall contempt; when all their sinnes shall be discouered, and set in order before them, *Psalm 50.21.* These things hast thou done, and I held my tongue; therefore thou thoughtst that I was like thee: but I will reprove thee, and set them in order before thee, &c.

6. They shall bee sentenced to eternall condemnation, containing in it,

1. Separation from GOD, Christ, and all the godly, *Ge. 3.14.* *Matth. 25.41.* &c.

2. Paine and anguish vntolerable, *Romans 2.9.* Tribulation and anguish shall bee vpon

the soule of euery man that doth euill: of the Iew first, and also of the Greecian.

3. Fellowship with the Denill and his Angels, *Matth. 25. 41.* as a little before.

Obiect. Some one might say, Wee hope it is not certaine, that there shall be such a day.

Sol. It is most certaine, It is appointed as certaine, as that men shall dye, *Heb. 9. 27.* And as it is appointed vnto men, that they shall once dye, and after that commeth the iudgement.

Acts 17. 31. Because he hath appointed a day, in the which hee will iudge the world in righteousness, &c.

Besides, the terrible Plagues, which haue beene and are in the World, shewes, that God is extreemely wrath with sinne, and will call to iudgement; such as the drowning of the olde World, burning of Sodome, swallowing vp of Corath, Dathan,

The certaintie of the last Iudgement

and *Abiram*; the neglect of the *Gentiles*, the reiection of the *Jewes*, the punishing of *Christ*, the afflictions of the godly, the *Warres*, *Pestilences*, *Famines*, &c. that are in the World.

And they themselves may ghesse somewhat at it; by the sharpenesse of the Word, the accusing of the Conscience, the checkes of the Spirit, and the fearefull. terrours of Conscience which fall vpon some men.

Obiect. But God wee hope will be mercifull.

Sol. It is a day of wrath, not of mercie; the date of mercie will be then out, *Romans 2. 5.* But thou after thine hardnesse and heart, which cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God, &c.

Obiect. But God sayes nothing to mee all this while: I escape, and am not troubled; I dis-

cerne

cerne no way that God is displeased with me.

Sol. 1. Seas of wrath hang ouer thy head daily, though thou discerne them not, *Iohn 3.36.* He that beleeueth in the Sonne hath euerlasting life, and he that obeyeth not the Sonne, shall not see life; but the wrath of God abideth on him.

Sol. 2. Many signes of Gods displeasure are vpon thy soule, though thou feele them not. It is one extreame curse to be left off vnto such a spirit of slumber.

3. Though God doth not yet discouer to thee his displeasure, yet will he awake to thy iudgement, *Psalme 50.31.* These things hast thou done, and I held my Tongue? therefore thou thoughtest that I was like thee, but I will reprove thee, and set them in order before thee.

Obiect. But I may find some
T 3 means

meanes to helpe my selfe at that day.

Sol. Riches will not auaille in the day of wrath, Iob 36. 18. For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

Verse 19. Will hee regard thy riches? hee regardeth not Gold, nor all them that excell in strength. And there shall be none to deliuer Psalme 50. 22. O consider this, ye that forget God; lest I teare you in pieces, and there bee none that can deliuer you, &c.

Object. But I may then repent.

Sol. No: As death leaues thee, so shall iudgement find thee; it is a day of the declaration of the righteous iudgement of God, Romans 2. 5. But thou after thine hardnesse, and heart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.

2. Cor.

2. Corinth. 5, 10. For we must all appeare before the iudgement Seat of Christ, that euery Man receiue the things which are done in his bodie, according to that hee hath done, whether it bee good or euill.

Obiect. But there is a World of people in the same case.

Sol. He will iudge all the vngodly, hee cares not for the multitude, Iude 15. To giue iudgement against all men, and to rebuke all the vngodly amongst them of all their wicked deeds, which they haue vngodlily committed, and of all their cruell speaking, which wicked Sinners haue spoken against him.

Besides, he hath plagued multitudes, as the old World, &c. and hee can easily doe execution: for hee comes with thousand thousands of his Angels, Iude 14. And Enoch also, the sequent from Adam, praphefied of such, saying, Behold, the Lord

commeth with thousands of his Saints.

Obiect. But who knowes my faults?

Sol. The hidden things of darknesse, and the secrets of mens hearts shall then bee discovered, *1. Corinth. 4. 5.* Therefore iudge nothing before the time untill the Lord come, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest, and then shall e- uery man haue prayse of God.

Obiect. But by what eu- dence can I be conuincd? God may forget my faults before then.

Sol. No: God hath them written in his Booke of remem- brance with a Pen of Iron, and a point of a Diamond, *Ier. 17. 1.* The sinne of Iuda is written with a Pen of Iron, and with the point of a Diamond, and grauen upon the table of your hearts, and upon the hornes of your Altars. And

eui-

evidence will be easie to bee had upon the opening of those Bookes, *Reuel. 20.12.* And I saw the dead both great and smal stand before God, and the Bookes were opened: and another Booke was opened, which is the Booke of Life, and the dead were iudged of those things which are written in the Bookes, according to their workes.

Besides, the Heauens will declare his righteousnesse, *Psal. 50. 6.* And the creatures abused by them, will giue in evidence against them, *Ier. 17.1.* And the Word that men haue heard shall iudge them. And their owne Consciences shall be dilated, and be in stead of a thousand witnesses: and the Spirit of God that hath so often reproued the world of sinne, can easily accuse them, *Iohn 16.8.* And when hee is come, he will reprove the World of sinne, and of righteousnesse, and of iudgement, &c.

Obiect. I know no great faule by my selfe.

Sol. Though thou forget thy sinnes; yet *Christ* will remember them, *Matthew 25*: It will not serue the turne to say, When did wee so?

Obiect. But I neuer did *Christ* any great wrong.

Sol. Thou hast many wayes sinned against *Christ*, though thy carelesse heart perceiue it not: but if thou hadst not, yet in as much as thou hast done wrong to *Christians*, thou hast done it to *Christ*, *Matth. 25*.

Obiect. But I haue done much good in the World.

Sol. If thou haue not had true Faith, and Loue, and Repentance, it shall not auaille thee, *1. Cor. 13. 3.* And though I feed the poore with all my goods, and though I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

Obiect. But we neuer had such meanes

meanes of knowledge, as others haue had.

Sol. They that haue sinned without the Law, shall be iudged without the Law; and they that haue sinned vnder the Law, shall be iudged by the Law, *Romans 2.12.* For as many as haue sinned without the Law, shall perish also without the Law; and as many as haue sinned in the Law, shall bee iudged by the Law.

Obiect. But it is a great while thither.

Sol. It is not: for the Lord is at hand, *1. Peter 4.7.* Now the end of all things is at hand; bee you therefore sober, and watching in Prayer.

James 5.8. Be yee also patient therefore, and settle your hearts; for the comming of the LORD draweth neere.

Besides, the signes of the last Iudgement are the most of them accomplished already; *Antichrist* is

is reucaled , and almost pulled downe, 2. *Theſſalon.* 2. 1. *Iohn* 2. 18. The World hath beene full of ſpirits of Deceiuers, 1. *Ti-mothy* 4. 1. The finnes of the laſt Age are euery where at the full: *Iniquitie* abounds, 2. *Timo-thy* 3. 1. *Matthew* 24. 12. The powers of Heauen are ſhaken, which appeares by the often *E-clipses* of *Sunne* and *Moone*; and by the vncertaintie of the *Seasons* both in *Summer* and *Winter*, *Matthew* 24. 29. The *Sea* roares , and is outrageous; men are ſecure now , as in the dayes of *Noah*, *Matthew* 24. 37.

3. Were it that it were further off: yet the day of death, which is the day of thy particular Iudgement, is not farre off.

Obiect. But yet ſure there will be ſome kind of warning.

Sol. No: hee will come ſuddenly, as the *Thiefe* in the night, 1. *Theſſal.* 5. 2, 3. For yee your

ſelues

Men know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

For when they shall say, Peace and safety, then shall come vpon them sudden destruction, as the trauaile vpon a woman with child, and they shall not escape.

Matth. 24. 39. And knew nothing, till the floud came, and tooke them all away; so shall also the comming of the Sonne of man bee.

And the rather should men be affected with the terrour of this day, and bee thereby perswaded to repentance:

1. Because God will be Iudge himselfe, *Psalme. 50. 6.* and therefore there can be no appeale, hee being supream Iudge.

2. Because it is a finall sentence, there will bee no time of respite or change, or reuocation.

3. Because they shall bee iudged by him, whom they haue so much despised and wronged,
Reuel.

Reuel. 1. 7. 8. Behold, he commeth in the Cloudes, and euery eye shall see him; yea, euen they which pierced him through, and all kindreds of the earth shall waile before him.

4. Because Gods proceedings shall bee all cleared, and euery Tongue shall confesse, that God hath done nothing but *Iustice*, *Rom. 2. 5. It is a day of the declaration of the iust iudgement of God: and Rom. 14. 11.*

And this *iustice* will the more appeare,

1. By the equitie of Gods dealing: they haue had their dayes of sinne, and therefore reason he should haue his day of wrath *Rom. 2. 5.*

2. By the consideration of his patience, what a wonderfull while hath God deferred this last iudgement, 2. *Peter 3. 9. The Lord is not slack concerning his promise, as some Men count slacknesse, but is patient toward*

er, and would haue no man to per-
ish, but would all men to come
to repentance.

Rom. 2. 4. Or despisest thou
the riches of his bountifulnesse,
and patience, and long-suffering,
not knowing that the bountiful-
nesse of God leadeth thee to repen-
tance, &c.

3. God will then discouer
a World of offences in euery
wicked man, that are not now
knowne.

4. God will then vnfolde the
secrets of his *Counsell*, and bring
forth exquisit reasons of his pro-
ceedings, which are now like a
great deepe vnto vs, *Rom. 11. 33.*
O the deepenesse of the riches,
both of the wisdom and know-
ledge of God! how unsearchable
are his iudgements, and his waies
past finding out? &c.

And as this doctrine is terri-
ble, in respect of the parts of
their miserie, and in respect of
the taking off of all obiections:

fo

so is it, because the particular sinners are particularly mentioned in Scripture, that shall be sure to speede ill at that day: for *Christ* with terrour will then iudge,

1. The man of sinne who shall be sure to be consumed with the breath of his mouth, though hee Lord it for a time ouer all that is called *God*, 2. *Thef.* 2. 4.

2. All that worship the Beast, and receiue his marke, shall be cast into the Lake that burnes with fire and brimstone, *Reuel.* 19. 20. and 14. 9. 10.

3. All Atheisticall mockers of Religion; and the comming of *Christ*. 2. *Pet.* 3. 3.

4. All false teachers, which bring in damnable heresies, 2. *Pet.* 2. 1.

5. All *Apostates*, that sin willingly after they haue receiued the truth, *Hebr.* 10. 26. For if we sinne willingly after that wee haue receiued the knowledge of the

the truth, there remaineth no more sacrifice for sinnes.

27. But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries, &c.

6. All Goates, that is, vnruely Christians, that will not be kept within the bounds of Christs gouernement, *Matthew 25. 32.*

7. All Hypocrites shall then be vnmasked, *Luk. 12. 1. 2. Psal. 50. 17.* Take heed to your selues of the leuen of the Pharises, which is hypocrisie.

2. For there is nothing couered that shall not bee reuealed, neither hidde, that shall not bee knowne.

8. All Raylers shall receiue the punishment of their vngodly words, *Psalm 50. 19. Iude 15.* To giue iudgement against all Men, and to rebuke all the vngodly among them, of all their wicked deedes; which they haue vngodlily committed, and of all their

their cruell speaking, which wicked sinners haue spoken against him, &c.

9. All censorious and master-like Men, that iudge other Men in what they are guiltie themselves, *Romans 2. 1.* Therefore thou art inexcusable, O Man, whosoever thou art, that iudgest: for in that that thou iudgest another, thou condemnest thy selfe, for thou that iudgest doest the same things.

3. And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God? &c.

Iam. 3. 1. &c. My brethren, be not many masters, knowing that we shall receiue the greater condemnation, &c.

10. All mercilesse and couetous rich men, *James 5. 1.* Goeto now yee rich men, weepe and howle for your miseries, that shall come vpon you.

2. Your

2. Your Riches are corrupt, & your garments are moth-eaten.

3. Your Gold and Siluer is cankered, and the rust of them shall bee a witnesse against you, and shall eat your flesh as it were fire, yee haue heaped up treasures for the last dayes.

5. Yee haue liued in pleasure on the earth, and in wantonnesse; ye haue nourished your hearts as in a day of slaughter.

Matth. 25. 41. Then shall hee say vnto them on the left hand, Depart from mee yee cursed into euerlasting fire, which is prepared for the Diuell and his Angels.

42. For I was an hungred, and you gaue me no meate; I thirsted and yee gaue mee no drinke, &c.

James 2. 13. For there shall bee iudgement mercilesse, to him that sheweth no mercy.

11. All Whoremongers and Adulterers, Hebr. 13. 4. Marriage

riage is honourable among all,
and the bed undefiled: but Whor-
mongers and Adulterers God
will iudge, &c.

12. All drunkards and Epicu-
res, Luk. 21. 34. Take heed to
your selues, lest at any time your
hearts bee oppressed with surfet-
ting and drunkenesse, & cares
of this life, and lest that day
come upon you at unawares.

13. All deceitfull persons with
their scant measures, and false
waights, Mich. 6. 10. 11. Are
yet the treasures of wickednesse,
in the house of the wicked, and
the scant measure that is abomi-
nable?

Shall I iustifie the wicked bal-
lances, and the bag of deceitful
waights?

14. All lyars, and all that love
lyes, Revelation 21. 8. But the
fearefull, and unbeleeuing, and
the abominable, and Murde-
rers, and Whoremongers, and
Sorcerers, and Idolaters, and

lyars

shall haue their part in the
lake which burneth with fire
and brimstone, which is the se-
cond death.

Reu. 22. 15. For without shall
be dogs, and enchanter, and
sorcerers, and murderers,
and idolaters, and whosoever lo-
ueth, or maketh lies, &c.

15. Lastly, all that disobey
the Gospell, 2. Thessalonians 1.
In flaming fire, rendring ven-
geance vnto them, that doe not
know God; and which obey not
vnto the Gospell of our Lord Je-
su Christ.

And thus for terror.

Lastly, the Doctrine of the
last Iudgement should bee ex-
ceeding comfortable to all the
godly, and that in many re-
spects:

First, if they shall consider
who shall bee their Iudge y^e euen
hee that is their brother, hus-
band, aduocate, head, and re-
deemer: hee that was judged for
their

Comforts
to the
godly.

their sakes; and therefore they neede to feare no hard sentence from him.

Secondly, if they consider the present assurance of hope,

For first, hath not *Christ* giuen them many promises, that it shall goe well with them at that day?

2. Hath not *Christ* iustified them already, and absolved them from all their sinnes? *Romans 3. 24. 25.*

3. Haue they not receiued the earnest of the *spirit*, and the seale of the *Sacraments*: *2. Cor. 1. 21. 22. 2. Cor. 5. 5.*

4. Haue they not iudged themselves, and therefore are they not free from condemnation with the World? *1. Carinthians 11. 31. 32.*

5. They haue becme iudged already, the afflictions of this life will bee accounted sufficient vnto them, *1. Peter 4. 17.*

They may trust their soules

to God: and that God, that hath begun his good worke in them, will performe it till the day of *Christ*, *Philippians* 1, 5. 6. 1. *Cor.* 1. 8.

Thirdly, if they consider the benefits they shall attaine vnto at that day: for *Christ* will bee made maruellous in all them that beleeue, *2. Thessalon.* 1. 10. They shall haue honour, and prayse; their innocencie shall be cleared, and their miseries and finnes ended. And when *Christ* shall appeare, then shall wee also appeare with him in glorie, *Colos.* 3. 4.

Fourthly, if they consider the circumstances of the *Iudgement*, as

First, the neerenesse of the time should make them hold vp their heads, *Matthew* 24. 22. 33.

Philip. 4. 5. *Let your patient mind be knowne vnto all men, the Lord is at hand.*

Iam.

Iam. 5. 8. *Bee yee also patient therefore, and settle your hearts for the comming of the LORD draweth neere.*

2. The greatnesse of the assembly, before whom they shall bee so much graced by *Christ*, they shall be honoured before all men, and Angels.

3. The condition of the sentence, it shall bee a finall sentence, neuer to bee reuoked, but acknowledged to all eternitie.

4. And besides, they shall haue this fauour, that nothing shall bee remembred but goodnesse in good men: their sinnes shall not bee mentioned vnto them, *Matth. 25.*

C H A P

C H A P. XXVIII.

Of the glorie of heauen.

1. Cor. 2. 9.

But as it is written, The things which eye hath not seene, neither eare hath heard, neither came into Mans heart, are, which God hath prepared for them that loue him.

Hitherto of the Principles that concerne the Resurrection, and the last Iudgement: The Principles that concerne the glorie of heauen follow.

There are foure Principles concerning the glory of heauen.

The first concernes the greatness of it: It is vnspokeable, and in respect of vs here on earth incomprehensible, 1. Cor. 2. 9. as in the beginning.

1. Iohn 3. 2. Dearely beloued now are we the sonnes of God, but

V

yet

yet it doth not appeare what wee shall bee, and wee know, that when wee shall appeare, wee shall be like him; for wee shall see him as he is.

Colos. 3. 3. 4. For ye are dead, and your life is hid with Christ in God.

When Christ which is our life shall appeare; then shall wee also appeare with him in glory.

2. Cor. 12. 4. How that he was taken vp into Paradise, & heard words which cannot bee spoken, which are not possible for Man to utter.

Reuela. 2. 17. Let him that hath an eare heare, what the Spirit saith vnto the Churches: to him that ouercommeth wil I giue to eate of the Manna that is hid, and will giue him a white stone, and in the stone a new name written, which no man knoweth saving hee that receiveth it.

Psalm. 16. 11. Thou wilt shew me the path of life, in thy presence

in the fulnesse of ioy, and at thy right hand there are pleasures for euermore.

Psalmc 31. 19. How great is thy goodnesse, which thou hast layed up for them that feare thee & done to them that trust in thee euen before the sonnes of men?

The second concerns the continuance of it, and so it is eternall; and therefore is this Life called eternall life, and immortalitie, *Matthew 25. Verse 46. And these shall goe into euerlasting paine, and the Righteous into life eternall.*

2. Timothie 1. 10. But is now made manifest by the appearance of our Saniour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light, through the Gospel.

1. Peter 1. 4. To an inheritance immortall, and undefiled, and that fadeth not away, reserved in Heauen for you, &c.

2. Cor. 5. 1. For wee know, that if our earthly house of this tabernacle bee destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.

3.

The third concerne the cause of it: Heauen is the gift of God, and proceeds onely from his free grace, and not for any merit in vs, Luke 12. 32. Feare not little flocke, for it is your Fathers pleasure to giue you a Kingdome.

Titus 3. 4. But when the bountifullnesse and loue of God our Saviour toward Man appeared; not for our righteousnesse, but according to his mercy he saued vs, &c.

Iohn 3. 16. For God so loued the World, that he hath giuen his onely begotten Sonne, that who-soeuer beleeueth in him, should not perishe, but haue euermore life,

Rom. 6, 23. For the wages of sinne

sinne is death; but the gift of God is eternall life, through Iesus Christ our Lord, &c.

The fourth concernes the persons that shall enioy it: the Elect of G O D onely obaine this glorie, 1. Corinthians 15. 50, &c. *This say I, Brethren, that flesh and bloud cannot inherite the Kingdome of God, neither doth corruption inherit incorruption.*

Reuel. 21. 27. *And there shall enter into it none uncleane thing neither whatsoever worketh abomination, or lyes, but they which are written in the Lambes Booke of life.*

1. Cor. 6. 9. *Know ye not that the vnrighteous shall not inherite the Kingdome of God? Bee not deceined: Neither Fornicators, nor Idolaters, nor Adulterers, nor wantons, nor Buggerers, &c.*

Romans 2. 7. *That is, to them which by continuance in well-doing seeke glorie, and honour,*

and immortality, eternall life.

10. But to euery Man that doth good, shall be glory, and honour, and peace, to the Iew first, and also to the Grecian.

The Vses follow, and are either for *Instruction*, or for *Consolation*.

First, for *Instruction*: and then the doctrine of the glory of Heauen should worke diuers impressions vpon our hearts.

1. We should with all earnestnesse importune God, to enable vs to behold by the effectualnesse of contemplation, the greatness of that felicitie is provided for vs in heauen: wee are naturally extreame vnable for the contemplation of it, wee should beseech G O D by his Spirit to force open our eyes, and make vs able to stand and gaze with admiration at the glorie to come, *Ephesians 1.18.19. Rom. 5. 2. 3.*

2. Our hearts should be fired

red with an ardencie of desire,
and endcauour to praise the glo-
rious & free grace of *God*, which
hath without our deserts ap-
pointed vs vnto such glorie; wee
can neuer walke worthy of hea-
uen, till wee bee fitted to a daily
and affectionate prayse of Gods
loue to vs therein : All ages
should stand and wonder at such
rich grace and tender kindnesse
of God in *Iesus Christ*, *Eph. 1.6*
Ephes. 2.7.

Thirdly, it should raise vp in
vs a wonderfull estimation of the
godly, who are therefore the ou-
ly excellent Ones, because as
Princes of God, they are borne
heires to so great a Kingdome :
No meannesse of their outward
condition should abate of our
reuerence to *them*, that are so
rich in faith, and heires of
such glorie, *Psalme. 6. 3. Iames*
2. 5.

And seeing wee must liue
with them for euer, wee should

chooſe them as the moſt happie companions of our liues heere, and receiue them, as *Chriſt* receiued vs to glorie, *Romans 15. 7. 1. Iohn 4. 7. 17. &c.* And liue in all peace with them, *Ephes. 4. 23.* And for this reaſon Huſbands ſhould make much of their godly Wiues, as theyres *with them of the ſame grace of G O D, 1. Peter 3. 8.* And Maſters ſhould uſe with all reſpect their Religious ſeruants, knowing that of the *Lord*, their very Seruants *ſhall receive the reward of inheritance, Colof. 3. 22, 24.*

Fourthly, it ſhould exceedingly raiſe the price of godlineſſe, and makes vs with all heartie affection deuote our ſelues to welldoing, ſeeing there is ſuch an vnvaluable gaine ariſeth vnto ſuch, as with patience and painfullneſſe continue in doing good: wee ſhould bee abundant in the worke of the *Lord*, if for no reaſon,

son, yet because of the great reward in heauen, 1. Cor. 15. 58, Rom. 2. 7. 10.

Fifthly, it should make vs to take off our affections from the World, with disdain and indignation at our selues for being so foolish, as to settle our hearts on things below: And since necessitie enioynes vs to vse the world, this religious hope should make vs vse it, as if wee vsed it not, expressing all sobrietie and temperance, and contempt of those transitorie things, and setting our hearts there, where thoe matchlesse treasures are. What profit is it to winne all this World, if our soules be shut out of Heauen? and what losse can it be, if we loose this world, and finde our right vnto the World to come? This Doctrine should make vs feelingly know, and professe our selues to bee Strangers and Pilgrims heere; and to desire to bee no

other, then such, as long to bee absent from hence, that wee may be present with the *Lord* in this glorie, *1. Cor. 7. 31, Colossians 3. 1. 2. 1. Pet. 1. 13. Mat. 6. 19. 20. Matt. 16. 25. 26. Hebr. 11. 13. 2. Cor. 5. 6.*

Sixthly, wee should bee especially carefull to bee all that, that is required vnto eternall life.

*What wee
must doe
that wee
may goe to
heauen.*

And so in generall wee must bee sure, wee bee borne againe, else *Christ* is peremptoric, wee cannot enter into the Kingdome of heauen, *John 3. 5.* Heauen is an inheritance, and therefore wee must first bee sonnes. That glorie must penetrate into our hearts by the beames of it, so as wee bee changed from glorie to glorie, *2. Corinthians 3. 18.* Wee must enter into the first degree of eternall life, and that is in this life; wee must beare the image of *Christ*.

And in particular, we must distinctly looke to these things :

1. Wee

1. Wee must bee carefull to bee provided of the meanes to teach vs the way to heauen; wee must labour for the meate that endureth to eternall life, *Iohn 6.*

27. As knowing, that the preaching of the Gospel is the power of God to saluation, *Rom. 1. 36.*

Rom. 10. 14.

2. Wee must seriously studie the mysteries of this Kingdome, and keepe our selues close to profitable things, which may edifie vs, *Matthew. 13. 11. Titus 3. 8. 9.*

3. Wee must purge our selues as hee is pure, we must seriously and soundly imploy our selues in the duties of the mortification of our corruptions, *1 Iohn 3. 2. And euery man that hath this hope in him, purgeth himselfe, as hee is pure, &c.*

4. Wee must be sure, that the tempter deceiue vs not in our faith: for that is our euidence for those things, which are not seene,

seene, and that makes them, (as it were) present, *Hebrewes 11.1*
Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

1. Thes. 3. 5. Euen for this cause, when I could no longer forbear, I sent him that I might know of your faith: lest the tempter had tempted you in any sort, and that our labour had beene in vaine.

1, Peter 1. 7. That the tryall of your faith, being much more precious then Gold that perisheth though it be tried with fire, might bee found vnto your praise, and honour, and glory, at the appearing of Iesus Christ.

2. Cor. 13. 5. Proue your selues whether you are in the faith: examine your selues, know yee not your owne selues, how that Iesus Christ is in you, except you be reprobates?

For by faith Christ liues in vs, Gal. 2. 20. e. Wee

5. Wee must be sure, wee bee not ashamed of *Christ* in this World, and that wee doe not deny him here on earth, but contrariwise *Matthew 10.32. Who-soeuer therefore shall confesse me before Men, him will I confesse also before my Father, which is in Heauen.*

Verse 33. But who-soeuer shall denie me before Men, him will I also deny before my Father, which is in Heauen.

6. Wee must get the earnest of this Inheritance, which is the Spirit of promise, for that will stablish vs, *Ephes. 1.14. 2. Corinth. 1.22, 23.*

For when God giues glorie in Heauen, then the Spirit of glorie rests vpon men in this life, *1. Peter 4.14.*

And the Spirit is our earnest, either by anointing vs with saving graces (for they assure vs as intahly of this Kingdome), as the Oyle poured on the Kings, did

did assure them of their Kingdome) or by refreshing, and satisfying our hearts, in hearing the promises, or receiuing the Sacraments, or answering our prayers :

But in all this we must remember these things :

1. To doe this worke *first: first*, seeke the Kingdome of God, *Matth. 6. 33.* defer not the time to the last gaspe.

2. To doe it *constantly* : Let him that is righteous, bee righteous still, *Reuel. 22.*

3. Praying in the holy Ghost, and keeping our selues in the loue of God, *Iude 20. 21.*

4. To doe it *violently* : Heauen should suffer violence, *Mat. 11, 12.*

5. To doe it *humbly*, renouncing all our owne merits, and ascribing all to the free grace of God, and the merits of *Iesus Christ*, *Romans 6. 23. Ephesians 2. 8. 9.*

For

For heauen is an inheritance, and therefore comes by fauour, not by purchase; and besides, we are adopted children too, and not naturall.

6. Hauing finished all things, to stand fast, and hope perfectly for the grace of God to be brought vnto vs at the reuelation of Iesus Christ, 1. Pet 1. 13.

Secondly, these principles may serue for singular consolation, and so

1. Against the instabilitie of this present life, while wee looke vpon our abiding City in Heauen Thus the *Patriarches* comforted themselves, *Heb. 11. 13.*

2. Against the grieffe for the death of our friends, why doe we sorrow for them, that are so happy?

3. Against the many afflictions of this life, the feare and care of which should be swallowed with the hope of eternall life, as these places shew; *Romanes 8. 18.*

For

For I count, that the afflictions of this present time, are not worthy of the glory which shall be shewed vnto vs.

2. Cor. 4. 17, 18. For our light affliction, which is but for a moment, causeth vnto vs a farre more excellent, and an eternall weight of glory, while wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene are temporall; but the things which are not seene, are eternall.

4. Against the feare of death: for these Principles teach vs to beleeue, that the dead are blessed, Reuelat. 14. 13. Then I heard a voyce from Heauen saying vnto me; Write, Blessed are the dead, which hereafter die in the Lord: euen so saith the Spirit: for they rest from their labours, and their works follow them. And that this death will be quickly swallowed vp of victorious life, 1. Cor. 15.

16, 17. The sting of Death is sinne.

sinne, and the strength of sinne
is the Law.

But thanks be to God, which
hath giuen vs victory through
our Lord Iesus Christ.

These comforts will bee the
more abundant, if wee consider,
either the *particulars* of this
glory, or the *properties* of it.

For the first, our glory in
Heauen may bee thus shadowed
out.

It consists of perfection of *Hol-
linesse* and *Happinesse*.

Our *Holinesse* shall then bee
perfect, we shall be without spot
or wrinkle, *Ephes. 5. 27.* Gods
people shall then be all *righteous*,
*Isaiah 60. 21. Thy people also shall
be all righteous.* And this perfe-
ction shall bee both of *Nature*,
and of *Action*.

In *Nature* wee shall bee per-
fectly holy, which may be consi-
dered in respect of the *Holi-
nesse*.

First, of our soules; Secondly,
of

of our bodies, thirdly, of our soule and body together.

In our soules there shall be

1. *Exquisite knowledge*; wee shall then know as wee are knowne; when that which is in part is done away: wee shall no more vnderstand as children, but shall haue our mindes enlightened aboue the knowledge of *Prophets* and *Apostles* in this World: for God himselfe shall bee our euerlasting light, *1. Corinthians 13. 10. 11. 12.* But when that which is perfect is come then that which is in part shall bee abolished.

When I was a child, I spake as a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childishnesse, or childish things:

For now we see through a glasse darkely, but then shall we see face to face; now I know in part, but then shall I know, euen as I am knowne.

Isaiah

Isaiah 60.19. *Thou shalt haue no more Sun to shine by day, neither shall the brightnesse of the Moone shine vnto thee : for the Lord shall bee thine euerlasting light, and thy God thy glory.*

2. *Freedom of will*, when all the impediments of desire and endeauours shall bee taken off, which now as fetters hinder vs in communion with God, and as cords, hale vs after vanity, where it shall bee also as easie to doe good, as to desire it.

3. *Unspeakeable charity*; our hearts being filled with all those affections, that are now any way required in the word of God, either toward God or man, 1. Cor. 13.8. *Loue doth neuer fall away, though that prophesying be abolished, or the tongues cease, or knowledge vanish away.* What is now the life of our liues more, then to loue and to bee beloued? This earthly loue is but a sparke in comparison.

Secondly

Secondly, in our bodies, there shall bee a perfect conformitie of all the members for the seruice of God and the soule, they shall bee no more weapons of vnrighteousnesse, as they haue beene; *Rom. 6. 13. Rom. 6. 19.*

Thirdly, in both bodie and soule, there shall be,

1. The perfect *Vision* of the admirable beauties of G O D, which of it selfe is more worth then the possession of the whole World, and this *Vision* of God shall not onely bee mentall by contemplation, of which *2. Corinth. 12. 7.* but also corporall; for *Iob* auoucheth, Chapter 19. 23. *For I am sure my Redeemer liueth, and he shall stand the last on Earth.*

Verse 26. *And though after my skinne Wormes destroy this bodie. yet shall I see God in my flesh.*

Verse 27. *Whom I my selfe shall see, and my eyes behold, and*

none

none other for Mee, though
my reynes are consumed within
Mee.

Wee shall then see him per-
fectly in the creatures, and haue
him perfectly in our selues, and
behold the Trinitie in the glory
of it after a way now vniuer-
sale.

2. The perfection of the I-
mage* of God in both: wee
shall then bee as hee is, parta-
king perfectly of the Diuine na-
ture, 1. *Iohn* 3.2. 2. *Peter* 1.4.
which is signified by those pure
white garments, mentioned, *Re-
uel.* 3.4, 5. & 6. 11. & 7. 13. &
19.8.

Thus shall wee bee perfect in
Nature.

The perfection of our *Actions*,
or obedience, shall then bee ob-
tayned, we shall then serue God,
and loue our brethren without all
defect. We shall prayse GOD
with the *Angels* to all eternitie:
for that shall bee the mayne out-
ward

ward seruice of God : for prayer shall then cease , *Reuelation 4. 10. 11.*

Thus of the perfection of holiness.

The perfection of happinesse shall haue in it diuers things.

The first part of our felicitie is *acknowledgement* in the Kingdome of heauen; which is a work of *Christ*, declaring vs in particular to be elected of God, and his children, and friends. And this is more comfortable, because wee shall thus bee proclaimed the heires apparant of heauen before God, and all his holy Angels, *Matth. 10. 32. Whosoever therefore shall confesse mee before men, him will I confesse also before my Father which is in beauen.*

2. *Glorious libertie* reserued for the sonnes of God vnto that day, of which, *Rom. 8. 21.*

And this libertie may be considered two wayes, viz.

1. From

1. From what } wee shall bee
2. To what } free.

For the first, wee shall then be free :

First, from the torments and miseries of the damned in hell, wee shall haue an eternall discharge from that most fearesfull place, which is promised vs already in this life, *Rom. 8. 1*, *Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the spirit, &c.*

Reuella. 20. 14. And death and Hell were cast into the lake of fire : this is the second death, &c.

Secondly, from the displeasure of God; hce will neuer be angry with vs any more, there shall be no more curse, or *Anathema*, *Reuel. 22. 3.* And there shall bee no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shal serue him.

And

Thirdly, from sinne, and the power to sinne: our holinesse shall bee better then *Adams* in *Paradise*; hee might sinne, but wee shall bee confirmed, as the *Angels* of Heauen: so as we shall not onely bee free from sinne, but from the possibilitie to sinne, *Ephes. 5.*

Fourthly, from all aduersary power; wee shall neuer more bee molested by *Deuils*, nor by wicked men, either spirituall, or corporall. There shall bee a perpetuall triumph without warre; all our enemies shall bee cast into the Lake of fire, *Reuelat. 21. 8.* *Reuel. 20. 14.* *Reuel. 22. 3.* As we shall not loose a friend; so wee shall not feare an enemy.

Fifthly, from all infirmitie in our natures; as from ignorance, and all disabilities, from sorrow, discouragement, hardnesse of heart, feare, and perturbations, *Reuelat. 21. 4.* And God shall wipe away all teares from their eyes

eyes, and there shall bee no more death, neyther sorrow, neyther crying, neyther shall there be any more paine: for the first things are passed. And so also from all such graces, as suppose either imperfection in vs: such as *Faith, Hope,* and *Repentance*: or misery in the creatures without vs, as *Griefe, Anger, Feare, Hatred,* and the like, *1-Cor. 13.*

Sixtly, from all inferiority and subiection, & seruitude, none shall bee vnder the iurisdiction of others: all *Oeconomical, Political,* & *Eclesiasticall* relations shall then cease. We shall sit down with *Abraham, Isaac & Iacob*, in the Kingdome of heauen, *Mat. 8. 11.*

Seuenthly, from all labour and affliction of life. Their labours shall cease, and afflictions shall be cast into the Sea, they shall enjoy an eternall *Sabbath*, the true *Canaan*, *Reuelation 14. 13.* Then I heard a voyce from Heauen, saying vnto me; Write, blessed

are the dead, which hereafter die in the Lord, euen so saith the spirit, for they rest from their labours, and their workes follow them, &c.

- Hebr. 4.9. There remaineth therefore a rest to the people of God, &c.

2. Thessal. i. 7. And to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from Heauen with his mighty angels, &c. And by labors, I vnderstand also all the paines or difficulties we are at, such about the seruice of God: for God shall be all in all.

Eighthly, from all shame and blushing: There shall be nothing but honour and prayse to all Eternitie: whereas in this World the inward shame of some offence imputed, or committed, makes life it selfe many times a burthen, and there is little ease to the mind, but in the remembrance of the day of Christ, when it shall be remoued.

Ninthly

Ninthly, from all Enuie: Enuie is said to be bitter, *1. Corin. 3. 3.* But when Charitie shall bee perfect, then shall that propertie of not enuying be made perfect too, *1. Cor. 13.*

Tenthly, from all interruption both in holinesse and felicitie; which in this life is grieuous, and ariseth many times from good things, and good persons as well as euill.

Eleuenthly, from all the meanes of a naturall life, and from the inconueniencies too: there shall be no need of meate, drinke, sleepe, marriage, rayment, phyicke, nor the light of the *Sunne*: For there shall be no hunger, thirst, heate, cold, darknesse, or the like grieuances, but wee shall liue as the *Angels of Heauen, &c.*

And so in a word we shall bee free from the first things, *Reuelat. 2. 4.*

Thus much of what wee shall be free from.

Now followes, what we shall be free to.

First, we shall be free of Heauen the most holy place, Heb. 10. 19. Seeing therefore, Brethren, that by the blood of Iesus we may be bold to enter into the holy place.

Paradise: Luke 23. 43. Then Iesus said vnto him, Verily, I say vnto thee, to day thou shalt be with me in Paradise.

Our Fathers house: John 14. 2. In my Fathers house are many dwelling-places: If it were not so, I would haue told you, I go to prepare a place for you.

The new Ierusalem: Reuelation 21. 2. And I saw the holy City, new Ierusalem, come downe from God out of Heauen, prepared as a Bride trimmed for her Husband.

The Heauen of Heauens, which for lightnesse, largenesse, purenesse, delightfulnesse, and all prayes of a place almost infinite-

ly excels all this visible World. Nor shall the godly bee restrayned onely to Heauen, but they shall bee free of the new earth, wherein dwels Righteousnesse, *Peter 3. 13.* But wee looke for a new Heauen, and a new Earth, according to his promise, wherein dwelleth righteousnesse, &c.

Secondly, wee shall be free to the enioying of the happy societie of all the glorious Saints and Angels of Heauen, *Heb. 12. 22,* 23. But yee are come vnto the Mount Sion, and to the Citie of the liuing God, the celestiall Ierusalem, and to the company of innumerable Angels.

And to the Congregation of the first-borne, which are written in Heauen, and to God the Iudge of all, and to the spirits of iust and perfect men.

Thirdly, to the glorious presence of GOD, and the LAMBE; wee shall alwayes

dwell in the Kings presence, Reuelation 21.3. And I heard a great voyce from Heauen, saying, Behold the Tabernacle of G O D is with Men, and he will dwell with them, and they shall be his people, and God himselfe shall bee their G O D with them.

Reuelation 21.23. And the Citie hath no need of the Sunne, neyther of the Moone to shine in it: for the glory of G O D did light it, and the Lambe is the light of it.

Reuelation 22.3,4. And there shall bee no more curse; but the Throne of G O D, and of the Lambe shall be in it, and his seruants shall serue him.

And they shall see his face, and his Name shall bee in their foreheads.

Fourthly, to all the treasures of Heauen; which are vnexpressable, shadowed out by some comparifons; as by Being free

to cate of the Tree of Life, *Reuelat. 22. 2.* In the middest of the streete of it, and of either side of the Riuer was the Tree of Life, which bare twelue manner of fruits, and gaue fruit euery moneth, and the leaues of the Tree serued to heale the Nations with, &c.

As also by being free to drinke of the water of Life freely, *Reuelat. 21. 6.* And he said vnto mee, It is done, I am Alpha and Omega, the beginning and the end, and I will giue to him that is athirst of the well of the waters of life freely: euen out of a Riuer, that is pure as *Chrystall*, *Reuel. 22. 1.* And he shewed mee a pure Riuer of water of Life, cleere as *Chrystall*, proceeding out of the Throne of God, and of the Lambe.

Thus of *Libertie*.

The third part of our felicitie in Heauen is *Maiestie*: all the godly shall bee there seated as
Princes

Princes in Thrones of Maieſtie, and Prince-like ſplendour, beeing crowned with Crownes of glorie; which glorie ſhall bee ſo great, that the Kings of the Earth are ſuppoſed to bring all their glory and honour to it, and yet all too little to ſhadow out this exceeding glorie of all the Saints, *Reuel. 3. 21.* To him that ouercommeth will I grant to ſit with mee in my Throne euen as I ouercome, and ſit with my Father in his Throne.

2. Timothy 4. 8. For henceforth is laid vp for me the crowne of righteousneſſe, which the Lord the righteous Iudge ſhall giue me at that day: and not to me onely, but vnto all them alſo that loue his appearing.

Reuelation 21. 24. And the people which are ſaued, ſhall walke in the light of it, and the Kings of the Earth ſhall bring their glory and honour vnto it.

Which as it imports a perfection

etion of splendour in euery Saint,
so it doth not dissolue the de-
grees or orders of glorie, euery
man shall bee aduanced in his
owne loe; *Daniell 12. 13.* But
goethy way, till the end bee;
for thou shalt rest and stand up
in thy Lo^e at the end of the
dayes.

1. Corinthians 15. 40. There
are also heauenly Bodies; and
earthly bodies; but the glory of
the heauenly is one; and the glory
of the earthly is another. Pa-
triarques, Prophets, Euangelists,
Apostles; shall not want their
conspicencie in Heauen.

The fourth is dominion and
rule ouer all creatures; that which
we lost in *Adam*, shall be per-
fectly restored in Heauen; after
the last Iudgement; *Reuel. 2. 26.*
For hee that overcometh, and
keepeth my words vnto the end,
to him will I giue power ouer
Nations.

The fifth is possession of all
the

the pleasures which are at Gods right hand, vnytterable ioyes, riuers of pleasures. This is that, which in a sparing language is called the time of refreshing, *Acts 3, 19.* Amend your lines therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.

Psalm. 16. 11. Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for euermore. For if the ioy of the godly in this life bee called, *1. Pet. 1, 17.* A ioy unspeakable and glorious.

And if the Lord giue them drinke out of the River of his pleasures in this world, as *Psalm 36. 8. 9.* How much more shall it exceed all language in Heauen! called the Masters ioy.

The felicities which I haue here mentioned, are for the most part common both to soule and body. Now

Now there is a peculiar felicitie in Heauen belonging to the bodies of men, which consists in that maruellous transfiguration of them to a condition in respect of qualities, farre aboue what they are, or can be in this world. Our bodies in generall shall be made like the glorious bodie of *Christ*, though on earth they are but vile, *Philip. 3. 21. Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.*

They shall enioy eternal health, but of the glory of the body I haue entreated before, in the vse of the doctrine of the *Resurrection*.

Thus of the parts of this glory
The *Adiuncts* of it follow.

And so there be foure things in the consideration of the glory to come, should much affect vs.

First, that it is a glorie vn-
speck-

peakeable, that is, it is so great, that no language on earth can describe it. For though wee mention those fore-said parts of it, yet our narrow hearts & mouths are infinitely straitned, in comparison of the full glorie of man in these things, 1. *Corinthians* 2.9. *But as it is written, The things which eye hath not seene neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him, &c.*

Secondly, that it is certaine, and wee cannot be disappointed of it: else it were vncomfortable to heare of so much felicitie and holinesse, and yet not be sure to possesse it. The certainty of it, that *G O D* will bestow such glorie, may appeare diuers waies.

First, there is an Act or Ordinance for it, in Gods eternall Counsell, 2. *Timothie* 2. 19. *But the foundation of G O D remayneth*

neth sure, and hath this Seale;
The Lord knoweth who are his,
and, Let euery one that calleth
on the name of Christ, depart
from iniquitie.

Ephesians 1. 4. As hee hath
chosen vs in him, before the foun-
dation of the world, that we should
be holy, and without blame before
him in loue.

Romans 8. 30. Moreover,
whom hee predestinate, them
also hee called; and whom hee
called, them also hee iustified; and
whom hee iustified, them hee also
glorified.

Matthew 25. 34. Come yee
blessed of my Father, inherite
yee the Kingdome prepared for
you, from the foundations of the
World.

Secondly, Christ purchased it
with his owne bloud, Ephesi-
ans 1. 14.

Thirdly, Christ hath made
intercession, when hee was on
earth vnto his Father, that hee
might

might haue his redeemed Ones to be where he is, *Iohn 17. 11.*
And now am I no more in the World, but these are in the World and I come to thee, holy Father, keepe them in thy name.

Verse 24. *Father, I will that they which thou hast giuen mee bee with mee, euen where I am; that they may behold my glorie, which thou hast giuen mee : for thou louedst mee before the foundation of the World.*

Fourthly, God hath made vs many promises, and giuen vs not onely his word, but his oath to assure it vnto vs, *Hebrewes 6. 17*
So God willing more abundantly to shew vnto the heires of promise the stablenesse of his Counsell, bound himselfe by an oath.

Verse 18. *That by two immutable things, wherein it is impossible that God should lye, wee might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,*
 &c.

Fiftly,

Fiftly, Hee hath sealed to it, not onely in the Sacrament, but by his Spirit, which will bee our witnesse, and is our earnest, Eph. 1. 13. *Wherewith also after that yee beleened, you were sealed with the holy Spirit of promise.*

Verse 14. *Which is the earnest of our Inheritance, untill the redemption of the Possession purchased vnto the praise of his glorie.*

Sixtly, Hee hath begun eternall life in vs already.

Seuenthly, Christ is gone into Heauen of purpose to prepare a place readie for vs, Iob 14. 19.

And though I goe to prepare a place for you: I will come againe, and receiue you vnto my selfe, that where I am, there may yee bee also.

Hebr. 10. 19. *Seeing therefore, Brethren, that by the blood of Iesus wee may bee bold to enter into the holy place.*

Verse 20. *By the new and liuing way, which hee hath prepared*

red for vs through the Vale,
which is his flesh.

Thus of the certaintie of it.

The third thing is the eternitie
of it; all this glory were the lesse,
if it were thought it would euer
end; but it shall neuer end: for,

First, nothing of it shall bee
lost, or decay.

Secondly, there shall bee no
death there: for death and hell
are cast into the lake of fire.

Thirdly, there shall be no old
age, or withering condition in
that place: it withers
not. *Peter 1.4. To an Inheri-
tance immortall, and undefiled,
and that fadeth not away, reser-
ued in Heauen for you.*

Fourthly, God being all in all
there shall be no wearinesse, no
furnesse of affections, or satietie,
no loathing.

Diuines are wont to shadow
our eternitie, by the similitude of
a little Bird drinking vp a drop
of Water out of the Sea; if euer

tenne thousand yeares the Bird
should come and drinke vp but
one drop, yet the Sea might bee
drye at length : but yet this la-
sting of the Sea, is nothing in
comparison to the lasting of the
glorie of Heauen.

Fourthly, and vnto these may
bee added the proximitie of it :
the day of the *Lord* is at hand:

it were some lessening of
our happinesse, if it

were a long

time to

it.

F I N I S.

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